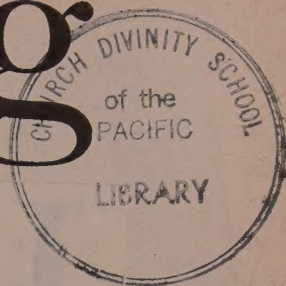


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**Religious Communication Laws** [page 14]



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## THINGS TO COME

### March

1. Third Sunday in Lent
2. Meeting of the Joint Commission on Church Music, New York City.
3. Fourth Sunday in Lent
15. Passion Sunday
22. Palm Sunday
23. Monday before Easter
24. Tuesday before Easter
25. Wednesday before Easter
26. Maundy Thursday
27. Good Friday
28. Easter Even
29. Easter Sunday
30. Easter Monday
31. Easter Tuesday

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

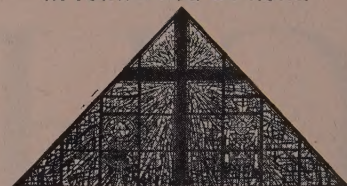
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The Living Church



# LETTERS

*LIVING CHURCH* readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. Most letters are abridged by the editors.)

## Windows in the Soul

"What does the ordination vow of conformity mean?" asks the Rev. Frank Williamson, Jr., [L.C., January 18]. He concludes, "Nothing."

I suggest that careful consideration of the oath itself may support an alternative conclusion. The oath reads, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." None of us feel obligated by the first part of this oath, to accept the position of the fundamentalist, that of the absolute literal infallibility of Scripture. Yet, in some sense, we all believe the Bible to be the Word of God. (At least, the clergy are all morally bound to such a conviction.) This fact is important and binds us together. Just so, in regard to doctrine. As priests and laity in this glorious Church we are not bound to any specific interpretation of the various parts of the Creed. We are, however, bound to believe, in some sense, "all of the Articles of the Christian Faith as contained in the Apostles' Creed." This is important. It binds us together.

Queen Elizabeth set the spirit of our Church in matters of conformity some 400 years ago. She once said, if I am not mistaken, "They will conform or I'll harry them out of the land. But I will make no windows into men's souls." As Episcopalians, we must conform. We have our Creeds, our Prayer Book, and our Bibles. But perish the day when the Church denies her members the freedom of interpretation, within these bounds of conformity, and begins cutting windows into men's souls.

(Rev.) RICHARD L. PAYNE  
Vicar, St. Thomas' Church

Canyon City, Ore.

## Don't "Slicky" the Power Lines

Please accept the heartfelt and enthusiastic thanks of Bishop Daly, the undersigned, and everyone here at St. Michael's for the generous check [\$323.50] to us from the readers of *THE LIVING CHURCH*. You were most unexpectedly generous to give us such a fine "play" and then to offer to receive contributions through the Relief Fund [L.C., November 30, 1958].

Your check came just as Bishop Daly and I were evaluating the theological education conference which was held here at St. Michael's beginning the same day you wrote your check! Twenty-eight men were in attendance, and nearly all of them looked like real prospects for the priesthood. That is a far cry from the maximum of six that Bishop Daly dared hope for when he reopened the college! In addition, there are 10 or 11 more good prospects who were not able to attend the conference. When you consider that, at the moment, we have only 12 Korean priests

actually working in the field (several are studying abroad, others retired), this is indeed an exciting prospect. We are not at present geared to handle any such number of students — although by a strange coincidence we have dormitory space, if we use an existing hostel in Seoul, for 28 — but your unexpected gift has encouraged us to think boldly about the future of theological education here in Korea.

I appreciated very much Fr. Alfred G. Miller's letter [L.C., January 4]. There have, actually, been a number of responses to that article of mine of which he spoke [on the subject of the potential prayer power of shut-ins]. Some people have written me directly and others have just gone to work and prayed. One or two letters that came just as we were sailing never got answered in the confusion of changing countries, but I have taken great comfort in the knowledge that certain shut-ins (and others) were praying for us out here. We are constantly amazed at the things that have happened here and are continuing to happen. Apart from somebody's prayers over there, there is no way to account for them.

But if we are to meet the opportunities which God has placed before us (apart from prayers they would be insurmountable problems, not opportunities at all), we are going to need still more power, still more miracles, a still greater measure of the Holy Ghost working through us. We'll operate the machinery, you all keep the power coming!

(We had an amusing illustration of what we don't want to have happen, when some of the famous Korean "slicky boys" helped themselves to our power line recently, all ten wires, in fact, along a stretch of road more than a mile long. Don't let the devil "slicky" our spiritual power lines by giving the impression that prayer isn't needed. It's all we have to run on.)

I am reminded of the time a filling station attendant looked in my gas tank and said, "Mister, you didn't have anything in that tank but a prayer." Out here, that's our usual condition. Thanks for the prayer — and the gas.

The money which was given to Bishop Daly on his trip across the USA en route to Lambeth has been dispatched to the Rover Company and will, in due time, no doubt result in the delivery to St. Michael's of one Land Rover pick-up truck (which will double as a school bus for theologs doing undergraduate work in Seoul). Only it won't run on gas. It's a diesel. (Rev.) ARCHER TORREY

Rector, St. Michael's Theological College  
Seoul, Korea

**Editor's Note:** Readers have sent in \$21 more since the above mentioned RELIEF FUND check was dispatched to Korea. Further contributions may be sent to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee 2, Wis. Checks must be made payable to THE LIVING CHURCH RELIEF FUND, and accompanied by a notation, "For St. Michael's Theological College, Korea."

## Mission Hunt

Your editorial "Love or Taxes?" [L.C., February 8] seems to be the answer to a question that has been in my mind for sometime. I have wondered why we hear so little about

*Continued on page 20*



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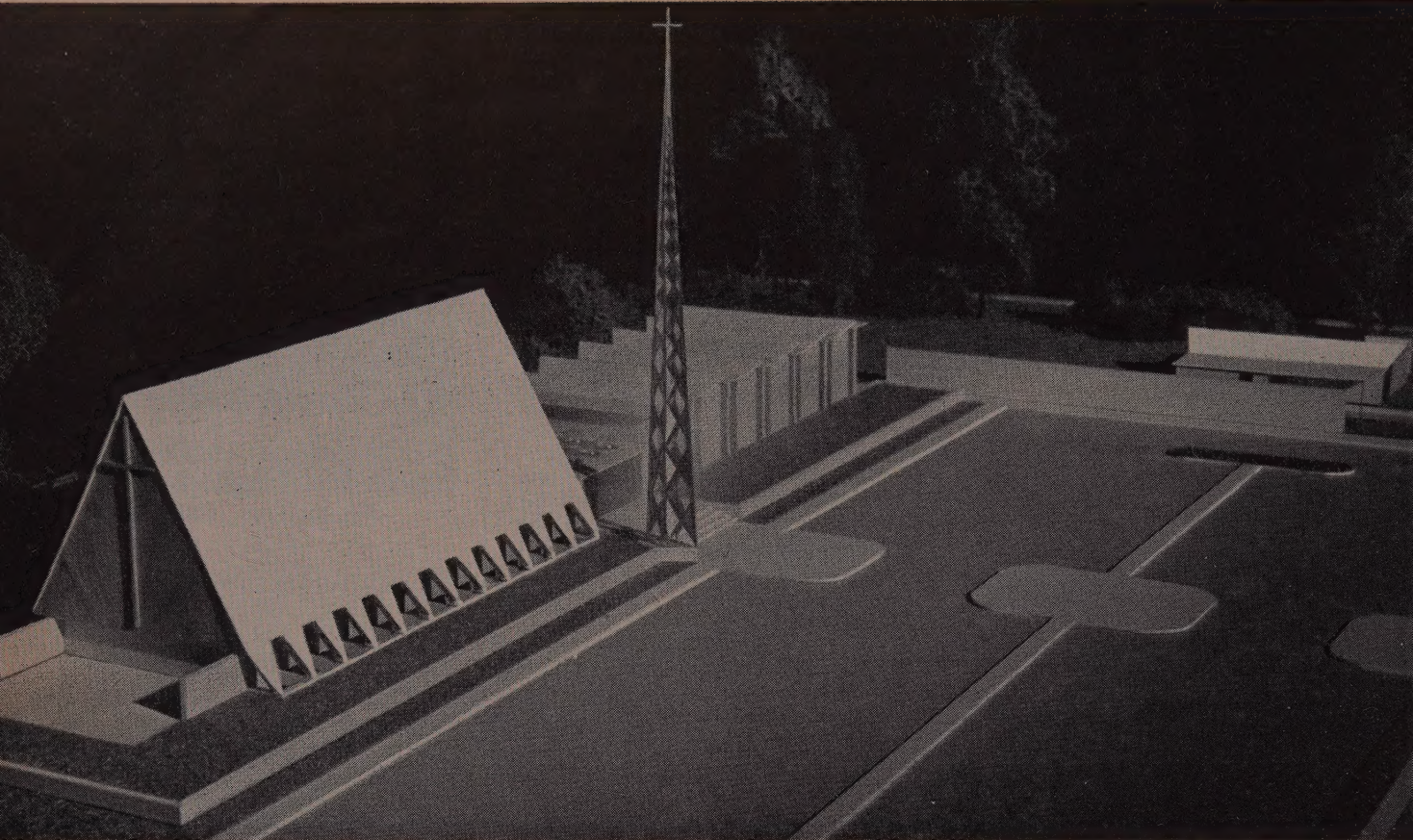
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*Churchmen are advised that applications for admission for the Fall of 1959 should be received at the colleges by April 1, if possible.*





## The New And The Old

Here are pictures of St. Mark's Church, Marine City, Mich., as it now is and as it will be when the architect's drawing for the new plant becomes a reality.

Erected shortly after the parish was organized nearly a century ago, the present structure is badly in need of repair and lacks the room to accommodate new growth. The new plant will include church, parish hall, and rectory. Designed by Robert Snyder Associates, Birmingham, Mich., architects, the buildings will occupy a two-acre site recently purchased by the parish.

One unusual feature of the plan is the baptistry. Located in the center of the main entrance, it is designed "literally and figuratively" to signify one's entrance in the Church. Likewise, the sanctuary has a three-sided communion rail, to provide a greater sense of unity and fellowship. Through careful use of lighting and basic design, the eye is immediately focused upon the altar. According to the architects, "it was our intent to provide a plan which would allow an unobstructed participation in the liturgy . . . by the entire congregation."



O God of unchangeable power and eternal light, look favorably upon thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation; that things which were cast down may be raised up, and things which have grown old may be made new, and all things come to perfection through him by whom all things were made, even thy Son Jesus Christ our Lord. *Amen.*

*Gelasian Sacramentary, end of 5th cent.*



# The Living Church

Third Sunday in Lent  
March 1, 1959

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## NATIONAL COUNCIL

### Joy and Controversy

by BILL ANDREWS

National Council's annual meeting rejoiced in some uniquely good financial news and went on to tackle publicly some deep and far-reaching controversies about National Council's own nature and function.

Items of satisfaction included:

(1) In 1958, for the first time in history, the dioceses and missionary districts overpaid their quotas in support of the national Church's program, and National Council had in hand, when it met at Seabury House, February 17-19, about \$230,000 of unexpended funds left over from 1958.

(2) Expectations (now officially renamed "pledges") reported by the dioceses and districts for 1959 plus other expected income totaled more than 98% of the appropriations made by General Convention last fall, so that the budget-cutting process required a slash of only \$69,000 from the asking budget of National Council departments. Judicious pruning of details made these cuts without eliminating any programs.

Debates, though they centered on specific problems of overseas work and by-law revision, appeared to reflect a determination (stated explicitly by many Council members in lobby talk) to assert the authority of the Council membership over policy and to limit the authority of National Council's officers to the administrative execution of Council-determined policy.

It was one of the gayest meetings of National Council, and even the debates held entirely in public, without a single retreat into secret sessions) were conducted with good humor, and with a willingness to tackle areas of significant disagreement without rancor.

Presiding Bishop Lichtenberger, presiding at his second meeting as president of National Council, was a quiet, effective chairman, smiling more often than he poked, unobtrusively moving the heavy agenda through to decision.

#### Finances

The mathematical quotas established for dioceses and missionary districts for

1958 were \$5,963,00. The dioceses and districts accepted only \$5,951,000, but they actually paid in \$5,987,000. Only seven jurisdictions failed to pay in their full quota, and these deficits were more than made up by overpayments by other jurisdictions.

The overpayments, other excesses of income over budget, and unexpended balances in appropriations left National Council with about \$230,000 carried over from 1958. Of this amount, \$200,000 was added to National Council's fund for building or acquiring a new headquarters (a subject not otherwise discussed at this meeting); \$24,000 was appropriated to give National Council's officers a 5% cost of living salary raise (lower paid staff members got a similar raise a year ago, but not the officers); and \$6,000 was put in the reserve contingency fund.

General Convention based the National Council 1959 budget on an estimated income of \$8,060,000. Actual asking budgets prepared after General Convention by the various National Council agencies totaled \$8,016,000. The finance department reported to National Council an expected income of \$7,945,000 (\$2,100 was added to this amount on the basis of information received on the eve of the February Council meeting). This left \$69,000 to be cut from appropriations to bring the budget into balance. In the whittling process, which occupied long meetings of the finance committee during the Council meeting, seven department and division budgets were cut by amounts ranging from \$18,000 to \$1,500 each, none of these cuts making necessary the elimination of programs.

The adjusted budget approved by National Council is shown in column 3.

#### Debate on Missionary Adoption

First of the two debates to flare up in the Council meeting arose over one detail of the report of the Overseas Department, a report outlining a plan by which sections of the missionary work might be "adopted" by domestic dioceses and parishes. The present quota system would have been retained under this plan, but dioceses would have been allowed to designate a considerable portion of their quota to the support of a single missionary field.

The drafter of the report, the Rev.

## ADJUSTED BUDGET

### Estimated Income

From dioceses and districts upon quotas .....	\$6,958,000
Allocation from United Thank Offering .....	407,000
Income from trust funds and from outside trusts .....	550,000
Miscellaneous .....	30,000
Sub-Total .....	7,945,000
Additional Income .....	2,000
Total .....	7,947,000

### Estimated Expenditures

Home Department .....	2,071,000
Overseas Department .....	3,123,000
Christian Education Department ..	449,000
Christian Social Relations Department .....	138,000
Promotion Department .....	434,000
Finance Department .....	182,000
General Division of Women's Work ..	92,000
General Division of Laymen's Work ..	42,000
General Administration .....	218,000
Equipment and Maintenance .....	246,000
Superintendent's Division .....	298,000
Other (Including World Relief) ..	654,000
	7,947,000

David B. Reed, made it clear the report was tentative and that it had produced considerable and not completely conclusive discussion in a meeting of the Overseas Department. Bishop Wright of East Carolina (chairman of the Overseas Department) asked Council only for approval of the plan "in principle" and for authority to continue study of the subject and to set up pilot projects with a few dioceses to work out details in practice.

Bishop Gray of Connecticut asked National Council to state whether this Overseas Department proposal excused the committee (of which he is chairman) studying the overseas work [L.C., February 15] from consideration of the problem of personalizing missionary giving. Bishop Bentley, director of the Overseas Department, said that the General Convention resolution calling for the formation of the Gray committee did not put this point into its directive. The Rev. William G. Wright, director of the Home Department pointed out that home missions were directly concerned and that he would



"cherish the opportunity to sit in with the Overseas Department at the planning stage."

Bishop Gray pointed out that the Council was being asked to approve one method of missionary support and that his committee was considering the possibility of other methods which might be superior to the adoption plan. Bishop Wright announced that the Overseas Department would be willing to delete from its resolution any reference to the Reed report, so that the approval in principle would apply only to the idea of missionary adoption in general, not to a particular plan for doing it.

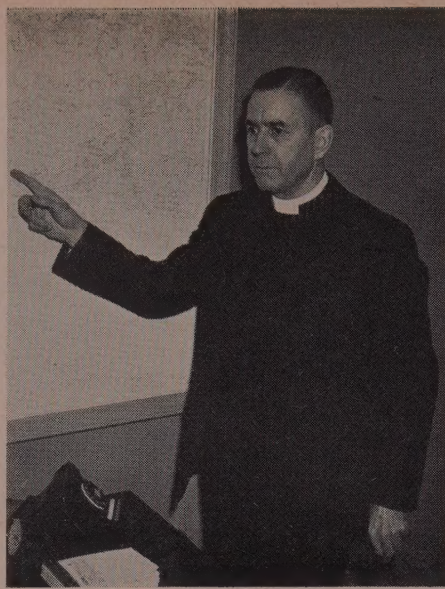
Bishop Hallock of Milwaukee said that the calling of the work with dioceses "pilot" undertakings was at least a partial commitment to one plan. The Rev. D. H. Wattley said that Council had not had time for study of a complicated subject and that the proper request was to refer the matter to the April meeting. Bishop Wright replied that approval of approaches to dioceses was needed before April. Canon Wattley and B. Powell Harrison of Virginia said they were not ready to approve the plan now. Bishop Gray again asked whether National Council meant to discharge his committee from consideration of the problem of personalization and alternatives to it. Bishop Bentley said the Overseas Department had been asked to do this job but would accept transfer of the subject to the committee. Bishop Hines of Texas urged discharge of the Gray committee from consideration of this topic. Bishop Gray said, "Some people think this personalization plan is a poultice, not a real treatment. We may have something radically different to present."

The Council finally handled the whole question by urging the Overseas Department to continue its study and, to approach dioceses on the proposal without committing Council to a policy. Other interested parties, including the Home Department, were to be consulted. The Gray committee was also left with the question within its area of concern.

#### Bylaws Amendment

The other major debate was over the question of amending Article IV, Section 1, of the bylaws of National Council to define the functions of Council departments and divisions. New material which the proposal would add to the section include:

"Such Departments and Divisions shall advise and assist the President of the Council in the unification, development, and prosecution of the work committed, respectively, to their charge by the President of the Council. . . . In order that the Chairman and Members of each Department may fulfill effectively their function of advising and assisting the Presiding Bishop, the Director of each such Department shall maintain contact with its Chairman; shall periodically report to the Chairman and Members thereof the impor-



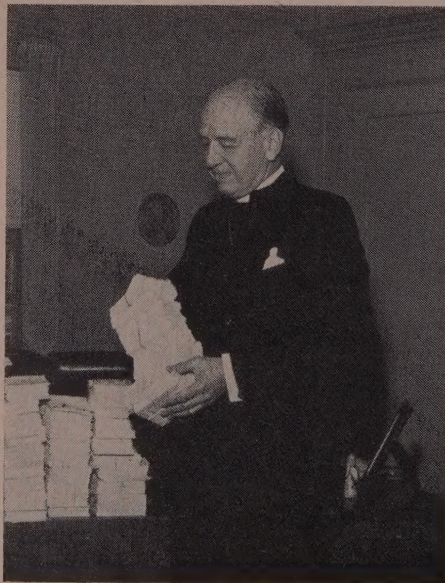
Bishop Bentley: Point omitted from directive?

tant occurrences of the work of such Department, and the plans for any new undertakings; and, in advance of each meeting of the Council, shall furnish to the Chairman and Members of the Department or Division a summary of the matters which, as of that time, are to be presented to the Department or Division."

Bishop Warnecke of Bethlehem declared that the amendment raised questions of possible conflict between policy responsibility and administrative responsibility. He declared that the Council is the policy body and the staff is concerned with administration.

Bishop Gray told of a case in which a department was told that its director and the Presiding Bishop had passed on the budget, and that the budget was submitted to the department only for its information, not for action.

Lindley M. Franklin, Jr., treasurer of the Council, said he understood that budgets were prepared by the administrative staff and then submitted to the department for approval.



Bishop Gray: Poultice for missionary work?

The Rev. Raymond T. Ferris said that the proposed amendment was "whittling piecemeal" at the matter, and that what was needed was to get at the whole problem of administrative and policy responsibility.

Bishop Bentley said there was no doubt that over-all responsibility for policy rests with the elected members of National Council, of which the Presiding Bishop is the executive head. He said the Presiding Bishop can appoint directors of divisions. "My allegiance," he said, "is to the Presiding Bishop. I bring to the Overseas Department the recommendations and information I consider appropriate, but the responsibility for accepting, revising, or rejecting the recommendations lies with the department members." He was emphatic that budgets were the budgets of departments, not of the directors. Turning to the Presiding Bishop, he said, "There is a conflict between the staff and the department members, sir, that is your problem."

Ernest W. Greene of Washington, D. C., who had been active in framing the amendment, said that present bylaws made budgets the responsibility of the department members.

The Rev. David R. Hunter, director of the Christian Education Department told

Mrs. Theodore O. Wedel, member of the National Council of the Episcopal Church, was elected chairman of the Broadcasting and Film Commission of the National Council of Churches at a mid-February meeting.

Council that three years ago Presiding Bishop Sherrill had instructed department directors that the budget was not to be submitted to the departments for approval, but was to be an executive budget. Dr. Hunter said this policy was reversed later after criticism had been aroused. "After this," Dr. Hunter said, "I took the budget to the department for the first time. This is a matter of the record as to policy decisions. I favor taking the budget to the departments."

Bishop Gray said he agreed with the view of the issue presented by Bishop Bentley, but added, "I do not think the procedure has always been followed."

Presiding Bishop Lichtenberger said wryly, "I don't need bylaws which put me on the spot." He declared his conviction that departments are more than advisory groups. He also pointed out that the McKinzie report on needed reforms in the administrative structure of the National Council and its headquarters, though presented last April, had never been acted upon, except for some changes in the Finance Department. He called this failure to use the report "ridiculous."

Bishop Hallock asked for referral of the matter to study by the departments and delay of action until the next Council meeting. This procedure was followed.

**More National Council news next week**



## Telegram to California

The Rev. Morris Arnold, rector of Christ Church, Cincinnati, Ohio, has declined his election as suffragan of California. Although he had asked that he not be nominated, the California convention, meeting February 3, overrode his request and elected him on the fifth ballot [L.C., February 15].

In a telegram to Bishop Pike of California, dated February 14, Mr. Arnold said:

"May I explain that there is no doubt in my mind about the type of partner you and the diocese desire and ought to have in your great work, nor is there any doubt whatsoever of your willingness to delegate authority, nor am I insensitive to the need of the diocese of California in this time of what, under your great leadership, is truly an exciting awakening to the life of the Holy Spirit . . . nor am I unaware of the importance of the episcopate. . . . Chief of all reasons for the attractiveness of the position would be the opportunity of sharing the work with you my very good friend.

"However, my decision is based entirely upon what I believe with all my heart to be the vocation to which God has called me at this time. In a day when, unfortunately, the Church's ministry in the all-important urban areas of the nation is in danger of being abandoned for lack of loyal supporters I am convinced that the chief strength which the Church can muster must be used at this strategic point. In God's good providence Christ Church in the city of Cincinnati is an exception in that it is a bulwark nationally and has only begun to realize its potentiality of leadership and pioneering in this field. . . .

"This parish in the heart of the city must be supported in every possible way since it speaks to the whole city and must minister to the whole city and especially to those who have no church home or any other kind of home.

"I believe that my particular vocation is a ministry of depth rather than of breadth. . . .



Morris Arnold: For those who have no church or any other kind of home, a loyal supporter.

I am sorry with all my heart for the pain this decision will cause some very generous and wonderful people, but, God help me, I cannot do otherwise."

Bishop Pike said, "I naturally very much regret, as will the diocese as a whole, that Mr. Arnold found it necessary so to decide. I know Mr. Arnold well enough to trust his sense of vocation, and wish every blessing of God on the continuation of the outstanding urban work in Cincinnati."

Bishop Pike can now either call for a special convention to elect a suffragan or he can call for an election to be held during the next regular convention in the early part of 1960.

### BUILDING FUND

## Almost 100% Invested

It was reported at the annual meeting of trustees of the American Church Building Fund Commission that the Commission had completed its 78th year of service to the Church with 98.4% of its Permanent Fund (\$1,192,277) invested in loans to churches. New loans made during 1958 amounted to \$309,608.

Of interest is the record of loan activity during the past 13 years of the "post-war church building boom." From its Permanent Fund (which in 1945 stood at only \$867,376), the Commission made 329 church loans aggregating \$3,513,652, which represents an average turnover of the Fund at the rate of once each 3.8 years. This total is 47.3% of the aggregate loaned since the founding of the Building Fund.

Richard Kent, Commission secretary, says, "The Commission looks forward to another active year with the hope of more widespread and increasing support throughout the Church in response to the supporting resolution adopted in its behalf by General Convention."

The Commission adopted a memorial resolution recording the death on December 14, 1958, of the Rev. James Martin Niblo, D.D., a member of the board for 16 years, and former rector of St. John's Church, Norristown, Pa., [L.C., January 11].

### ECUMENICAL

## For Every Church, an Isaac

One of the most vexing problems in the ecumenical movement is the question of the reaction of the Christian who is loyal to his own tradition, and yet is called upon to enter into sympathetic conversation with Christians whose views may be in radical contrast to his own.

This problem formed the background for a series of talks and discussions at the Evanston (Ill.) Institute for Ecumenical Studies. Featured as speakers were Dr. Harold Bosley, minister of the First Methodist

Church, Evanston; the Rev. Jules Moreau, assistant professor of New Testament at Seabury-Western Seminary; and Dr. Daniel T. Jenkins, Congregational minister of London, England, an associate professor on the Federated Theological faculty of the University of Chicago.

Dr. Bosley pointed out that prejudice may arise from honest differences, but it is nurtured by insecurity. Prejudice, in its most virulent stage divorces itself from the background whence it came, and explains itself as the will of God, he said.

Prof. Moreau said that true tolerance has been reached in the Christian Church when the real commitment has been to God in Christ, rather than to institutions and customs.

He pointed out that there are relatively few convictions which merit total commitment. As the total number of convictions increases, the possibility of commitment decreases.

Dr. Jenkins observed that in dealing with other Churches, there is a duty to help them state the best that is within them. This involves the realization that Christ may have a word to speak to us through the very things on which we disagree. He concluded by saying that true tolerance is perfectly compatible with disagreement, as long as it is recognized that there is a basic unifying factor which makes discussion possible — the underlying, and mutual, previous commitment to unity in Christ.

He noted that all Churches have their Isaacs, and that what may seem like a futile effort to one Church may be a real sacrifice to another. In ecumenical discussions, he said, it must be remembered that the repentance of one group may not always take the form which outsiders would like it to take.

Six Anglican clergy and a layman participated in the conference. The Rev. Sheldon M. Smith is assistant director of the Institute for Ecumenical Studies.

### WOMEN

## Placement Service Study

The employment of Mrs. George Stoughton of West Hartford, Conn., as part-time executive secretary was announced at the annual meeting of the Association of Professional Women Church Workers, in Omaha. Action was also taken on the publication of a folder to describe the purpose, membership requirements, organization, and work of the Association. This folder will be made available to all clergy, women workers, and other interested persons.

Two major areas of the Association's work for this triennium were discussed. The first was the need for some sort of centralized placement service for women workers; the second, a study of the meaning of the ministry of the laity in our culture.



# CONVENTIONS

## PUERTO RICO

### The Island's First Parishes

The missionary district of Puerto Rico now has its first three parishes. This development was the high point of the district convocation.

A query to THE LIVING CHURCH'S Puerto Rico correspondent, the Rev. A. L. Williams, brought this background information:

"I have just conferred with Bishop Swift by long distance telephone and he assures me that these three are the first parishes in the history of this missionary district. The Church in Puerto Rico was under the Church of England (archdiocese of the West Indies, diocese of Antigua) until 1901, and under that administration all organized congregations were called parishes; however, the three new parishes are the first to qualify under the canons of the American Church — by assuming total local support of their clergy and ordinary operating expenses.

"Puerto Rico has never before had a parish because no mission has ever before achieved complete local self-support. The total amount of local self-support of the clergy of this district for 1959 has reached a new high total of over \$18,000.

#### Lay Participation

"The great increase in self-support in the past five years is attributable to the constant encouragement of Bishop Swift, and an increase in lay participation in the administrative affairs of a number of the missions. Bishop Swift says that he sincerely hopes that the Lord is responsible for this!"

The three new parishes are Holy Trinity, Ponce (583 communicants); the English-speaking congregation of St. John's Cathedral, San Juan (504); and the Spanish-speaking congregation of the cathedral (149) [communicant figures from the 1959 *Episcopal Church Annual*]. The Very Rev. Francisco Reus-Froylan was installed as new dean of the cathedral, and the Rev. Justo Pastor Ruiz as honorary canon.

Fr. Williams notes:

"The congregation of Holy Trinity, Ponce, is composed of Puerto Ricans, except for a small group of continental Americans.

"The Spanish-speaking congregation of the cathedral is composed almost entirely of Puerto Ricans, while the English-speaking congregation is composed almost entirely of continentals with a few persons from the British West Indies and the Virgin Islands.

#### Tradesmen and Laborers

"The Episcopal Church here has not been thought of as the Church of the professional classes or of the upper-middle class, but rather has been predominantly a Church of tradesmen, white-collar workers, and laborers. In the past few years the Episcopal Church has begun to attract more professional people, in many cases because of the fact that the sons and daughters of the laborers and tradesmen are filling the ranks of the professions to a much greater extent than ever before. This is attributable to many factors,



Holy Trinity, Ponce: Proof of self-support.

such as the increased economic growth and prosperity of the island, better educational facilities, government scholarships, and the gradual crumbling of the old class barriers."

The 1959 *Annual* lists the Rev. José M. Vilar as "r." (rector) of St. Andrew's, Mayagüez. Bishop Swift explains that this may be because there are two priests on the staff there, Fr. Vilar being the priest-in-charge. Fr. Williams adds that for some time the term "rector" has been used rather indiscriminantly in Puerto Rico.

Convocation also accepted a new system of diocesan quota apportionment. Quotas will be apportioned on the basis of parochial income remaining after deducting whatever the particular parish or mission applied toward the salary of its clergy. This is a move, says Fr. Williams, to encourage further efforts in the direction of self-support.

## MARYLAND

### New Look for Churchman

Maryland convention delegates approved a change of format and circulation for their diocesan magazine. Beginning in March, 1959, the *Maryland Churchman* will be a four-page magazine. It will be sent to every family in the diocese, and each church is asked to give support by contributing 10c for each name its puts on the mailing list.

The right to vote for vestrymen was granted to women in five parishes, and the right to hold office as well as to vote was granted to women of two.

Convention voted to continue the Episcopal Advance Fund Campaign (goal: \$1,700,000), which began last May, until all Churchpeople in the diocese have been reached.

A resolution increasing clerical salaries was adopted to become effective January 1, 1960. The minimum is \$3,600 for single men and \$4,400 for married men, with \$200 extra for each child, and a car allowance of \$500.

It was announced that the winner of a

\$1,000 scholarship for Hannah More Academy (Reisterstown, Md.) is Miss Susan Wolf, daughter of the Rev. Lloyd Wolf, rector of Catoctin Parish, Thurmont, Md.

Convention recessed until April, when it will reconvene to discuss canonical changes necessary to reorganization of the diocese.

ELECTIONS. Standing committee: clerical, C. E. Mills, B. J. Sims, D. C. Watson, R. B. Wilkes; lay, W. K. Barnes, W. P. Dame, Harrison Garrett, the Hon. S. L. Richardson.

## ATLANTA

### Preserve Public Schools

Two resolutions urging preservation of the public school system were adopted by Atlanta's council. They are:

(1) "Whereas, we consider the public schools of our state a vital and integral part of our social structure, and

"Whereas, we consider the closing of any part of our school system to be detrimental to our young people and our way of life, and

"Whereas, the closing of public schools is an extremity that must be avoided at any cost,

"Therefore be it resolved that the 52nd council of the diocese of Atlanta urge the governor and the state legislature to effect such legislation that will insure our public school system to remain open and be it further resolved that we call on all Church people to pray every day for the preservation of our public schools."

(2) "Be it resolved that the clergy of each parish and mission in the diocese be requested to appoint a committee of laymen to call personally on the legislators from the county in which their Church is located, in order to discuss ways and means for preserving our public schools."

The council adopted a diocesan fund budget for 1959 of \$44,694.40 and a Church program budget of \$196,233.55, the largest in its history, and accepted in full the National Council asking of \$68,869.47.

NEW MISSIONS: St. Thomas', Columbus, and St. Augustine's, Forest Park. St. Timothy's, Atlanta, was advanced to full parish status.

ELECTIONS. Standing committee: the Rev. M. L. Wood; S. G. Bailey. Executive board: clerical, P. R. Bailey, Jr., N. E. Parker, Jr., O. G. Harris; lay, J. H. Kent, Carey Mickel, Derry Burns.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

#### March

1. St. Ambrose's, Philadelphia, Pa.
2. St. Margaret's, Chicago, Ill.; the Rev. S. Atmore Caine, Plymouth Meeting, Pa.; St. Paul's, Derby, N. Y.
3. Church of St. John the Baptist, Dunkirk, N. Y.
4. St. Mary's Convent, Peekskill, N. Y.; St. James', Port Daniel Centre, Quebec, Canada.
5. St. Mary's, Middlesboro, Ky.; Church of the Redeemer, Pelham, N. Y.; Cook County Jail, Chicago, Ill.
6. St. Michael's, Orlando, Fla.
7. Oratory of St. Michael and St. Mary, Dennysville, Maine.



## SCOTLAND

by the Rev. THOMAS VEITCH

### Shortage of Cash

At a meeting of the Aberdeen and Orkney diocesan council Mr. J. S. R. Cruickshank, chairman of the executive committee, said it was a perfect scandal to see that congregational collections for the diocesan fund had dropped from £625 in 1957 to £475 in 1958. From all corners of the diocese there were heart-rending calls for assistance, and there was little the diocese could give but sympathy.

Mr. H. J. N. Fentiman, Edinburgh, secretary to the Representative Church Council, told the diocesan representatives that, while it was hoped to raise the minimum stipend this year above the present £576 [\$1,589.76], the whole work of the Church was being gravely hampered by shortage of money.

Bishop Easson suggested teaching Churchpeople to tithe.

A similar situation was announced in the Glasgow and Galloway diocesan council, and the synod clerk declared the Church was fighting for its life, and that there could be no expansion of the work so long as existing congregations expected to be subsidized from central funds.

And in the new town of Cumbernauld, the Church of Scotland (Presbyterian) was asking for more generous giving on the grounds that the three new churches it planned to open there would not be sufficient for the population of over 40,000. In the meantime the Scottish Episcopal Church was finding it a problem to open one church in the new area; once again, there is a shortage of cash.

## INDIA

### Nation-Wide Sterilization

For persons who volunteer, the Indian government has voted to provide surgical facilities for sterilization in all state owned hospitals. This measure was taken as a means of controlling population growth.

Previously the government had remained silent on the issue, but the separate states of Madras and Kerala have promoted voluntary sterilization [L. C., November 30, 1958].

India, the most populated country in the world after China, has an estimated population of 406,000,000, and it has been rising at an annual rate of nearly 7,000,000.

## ANGLICAN CYCLE OF PRAYER

### March

1. British Columbia, Canada
2. British Honduras, Central America
3. Bunbury, Australia
4. Calcutta, India and Pakistan
5. Caledonia, Canada
6. Calgary, Canada
7. California, U.S.A.

March 1, 1959

## SOUTH AFRICA

### The Cruel Rocks

Dr. Joost de Blank, Archbishop of Capetown, said there are signs of an "awakening conscience" among the people of the Union of South Africa concerning the government's apartheid policy.

Writing in *Good Hope*, official publication of the diocese of Capetown, Dr. de Blank said he was referring, among other things, to recent protests against the practice in Capetown of barring non-Europeans from jobs in the municipal departments.

"I believe," he said, "we can enter 1959 with a new spirit of hopefulness. One indication of this awakening conscience is ever more elaborate and fantastic justifications for the current racial policy."

The archbishop said that the outside world's abhorrence of apartheid was no longer being attributed to such "so-called extremist agitators as Michael Scott and Trevor Huddleston."

Dr. de Blank said the protagonists of



Dr. de Blank: Signs of awakening conscience.

apartheid now admit that they have failed to get their ideas across. They even admit, he stressed, that apartheid signifies white supremacy and not separate and equal development for all.

Another sign of an awakening conscience on the apartheid issue, the archbishop said, was the recent "remarkable" service in Capetown cathedral on the Day of the Covenant, a religious holiday especially sacred to the Afrikaaner. He recalled that white, black, and colored people knelt side by side to receive the sacrament from clergy of the three racial groups.

An equally encouraging sign, Dr. de Blank noted, was the recent outcry in

Capetown against a proposal to put colored voters on a separate roll for the municipal elections.

"All over the country," he said, "the tide of moral conviction is rising. In time it will wash away the cruel rocks of arrogance and pride and soften the hardness of men's hearts." [RNS]

## ENGLAND

by the Rev. DEWI MORGAN

### Episcopal Changes

The appointment is announced of the Ven. Sydney Cyril Bulley, archdeacon of Westmorland, to the suffragan bishopric of Penrith in succession to the Rt. Rev. Herbert Victor Turner who has just resigned.

Archdeacon Bulley, who is 51, has been chaplain to the Queen since 1956.

### Nominated Suffragan

The Rev. William Frank Percival Chadwick, vicar and rural dean of Barking and canon of Chelmsford Cathedral, has been nominated bishop suffragan of Barking in succession to the Rt. Rev. Hugh R. Gough, archbishop-elect of Sydney. He has a wide reputation as a parish priest and is of a school of thought similar to that of Bishop Gough.

### Packed Cathedral

Dr. Oliver Tomkins has been enthroned as bishop of Bristol. Cathedral Church of the Holy Trinity, Bristol, was packed for the occasion.

### 37-Year Episcopate

The Rt. Rev. Percy Herbert has announced that he is resigning the see of Norwich and will leave toward the end of July. Dr. Herbert, who will be 74 in April, has been a bishop for nearly 37 years. He has been in Norwich since 1942.

### Rochester Dean

The Rt. Rev. Robert W. Stannard, suffragan bishop of Woolwich, diocese of Southwark since 1947, will become dean of Rochester. He will succeed the Very Rev. Thomas Crick, who resigned last year. Rochester is among England's oldest dioceses, its first bishop having been consecrated in 604.

### The Rare Distinction

The appointment is announced of Dr. Christopher Woodforde as the new dean of Wells in succession to the Very Rev. F. P. Harton. Dr. Woodforde has the rare distinction of having received doctorates in literature from both Oxford and Cambridge, and he specializes in the realm of Church art. Dr. Woodforde is a collateral descendant of the famous Parsons Woodforde, whose *Diary* gives such a revealing picture of eighteenth century England and its Church.



## No Statement

Lack of factual information about the 1961 Ecumenical Council recently proposed by Pope John XXIII makes it impossible for the World Council of Churches to make any specific statement about it now, the WCC's Executive Committee agreed in its semi-annual meeting in Geneva, Switzerland.

General approval was given to an earlier statement by the WCC's general secretary, Dr. W. A. Visser 't Hooft, which said that "much depends on the manner in which the Council will be called and the spirit in which the question of Christian unity is approached." A small group was appointed to keep under review implications and developments in connection with the forthcoming Ecumenical Council.

### Mutual Respect

The unanimous view of the Committee members was that experience in the ecumenical movement, as represented by the World Council, indicates that "progress toward unity is made when Churches meet together on the basis of mutual respect and with full commitment on the part of each Church to the truth of the Gospel, to charity, and to a faithful interpretation of its deepest convictions."

It was agreed that the most fruitful first steps to interchurch relations are co-operation among the Churches in service and in working for "a responsible society" and a just and durable peace. Another useful first step, the Committee added, is theological discussion to assure religious liberty for all people in every country.

The Committee expressed confidence that the WCC member Churches will continue to pray for Christian unity "as Christ wills it."

Hopes that negotiations between the British, Greek, and Turkish governments would soon lead to "a happy solution" of the Cyprus problem were expressed in a statement issued by the Executive Committee. The Committee said it looked forward especially to the return to Cyprus of Archbishop Makarios, exiled head of the Greek Orthodox community in Cyprus [see page 11].

In other actions the Committee:

- ✓ Urged the cessation of atomic tests recognizing that "any agreement, however carefully framed, involves a measure of calculated risk for all parties." The statement was transmitted to the heads of British, Soviet, and American delegations meeting for three-power talks concurrently in Geneva.
- ✓ Approved development of detailed plans for the first stages of the new WCC headquarters to be located near the United Nations in Geneva.
- ✓ Noted that although no official reply has yet been received from the Holy Orthodox Church of Russia regarding proposals made

last August, representatives of the Patriarchate are expected to attend the Council's Central Committee on the Island of Rhodes, August 18-29.

✓ Welcomed "most cordially" the UN decision to proclaim 1959 World Refugee Year and promised that the World Council "in addition to its permanent service will do all in its power to coöperate in any constructive initiative taken by governments to solve the refugee problem."

✓ Reviewed progress of negotiations for integration of the WCC with the International Missionary Council and indicated that "no radical change" has been suggested in the draft plan of integration.

✓ Expressed "great appreciation" to the churches for the steady increase in giving to its Division of Inter-Church Aid and Refugees "without dramatic appeals or an emergency." The 1958 budget of \$825,000 was oversubscribed.

✓ Voted that delegates to its Third Assembly to be held in Asia at the end of 1960 be 600, the same as at its 1954 Assembly in Evanston, Ill.

✓ Paid tribute to five leaders of the ecumenical movement who have died since the August meeting of the Central Committee in Nyborg, Denmark. They were: the Rt. Rev. G. K. A. Bell of the United Kingdom, an honorary president of the Council; Bishop Eivind Berggrav of Norway, a former president; and Bishop Volkmar Hertrich of Germany, Archbishop Howard W. K. Mowll and the Rev. C. Denis Ryan of Australia, all members of the Central Committee.

✓ Heard outline plans for the Committee's meeting in Buenos Aires in 1960. This will be the first major meeting of any deliberative body of the World Council of Churches in Latin America.

### ORTHODOX

## Metropolitan James

Turkish-born Metropolitan James (Coucouzis) of Melita has been named by the Holy Synod of the Ecumenical Patriarchate, meeting in Istanbul, as Greek Orthodox Archbishop of North and South America.

He succeeds Archbishop Michael, a leader in the ecumenical movement, who died last July 13 after having served since 1949 as leader of more than one million Americans of Greek descent in some 400 churches.

Archbishop Michael was one of the six presidents of the World Council of Churches. His successor has served for the past four years as liaison representative of the Ecumenical Patriarchate at the World Council's headquarters in Geneva, Switzerland. The Ecumenical Patriarch, Archbishop Athenagoras, was formerly head of the Archdiocese of North and South America.

Metropolitan James was born on the island of Imbros, Turkey, in 1911, and was graduated from the School of Theology of Halki in 1934. He first served as a lay preacher and Sunday school teacher in the Imbros diocese and in 1939 was ordained a deacon.

In the same year, he was assigned to the New York archbishopric as archdeacon. In 1940 he was ordained a priest and appointed chief vicar of the Greek Orthodox communities of New York, Boston, St. Louis, Mo., and Hartford, Conn. In 1954, Archdeacon James was appointed a professor at the Holy Cross Greek Orthodox Seminary in Brookline, Mass., and later was made assistant principal and principal, successively. The same year he was elected Bishop of Melita.

Two years later he was made Titular Metropolitan of Melita, with residence in Geneva. Metropolitan James speaks English and French as well as Turkish and Greek. He is an American citizen.

Last January, he was one of four Orthodox leaders who attended the first

**ALREADY BELOVED:** In a cable from Geneva, on the occasion of the naming of Metropolitan James of Melita (Malta) as Greek Orthodox Archbishop of North and South America, retired Presiding Bishop Sherrill said he welcomed the appointment of "a dear friend for many years, already greatly beloved in U.S."

Conference of European Churches held at Nyborgstrand, Denmark.

Church officials in Istanbul said Metropolitan James would be formally installed in his new post "very shortly" at ceremonies in Holy Trinity Cathedral in New York, probably in April. [RNS]

[The metropolitan was invited to the 1958 General Convention as a special guest, but decided that he would be unable to attend. Some Churchpeople thought there might be a connection between this decision and the possibility that he might be elected archbishop — that a public appearance by a bishop in such a position might be misconstrued.]

[The Episcopal Church has long maintained friendly relations with the Greek Orthodox Church. As though heralding this fact, Metropolitan James was photographed with retired Presiding Bishop Sherrill at Geneva, Switzerland, during sessions of the World Council's Executive Committee. See cover.]

### WORLD RELIEF

## New CWS Work

The board of managers of Church World Service, meeting in Atlantic City, N. J., voted support of long-standing relief needs of hundreds of thousands of refugees. Among them:

- ✓ Nine thousand White Russians, refugees since the Bolshevik Revolution, who can be gotten out of Red China for resettlement in Australia, Latin America, and other places.
- ✓ Three thousand Chinese refugee orphans now in Hong Kong.
- ✓ Hundreds of thousands of Arab refugees in the middle east.



## Forthright Statement Makes Unity Recommendations

In an effort to further reunion progress with the United Church of Canada, the Anglican Church of Canada recommends that Indian bishops be invited "to stimulate and lead discussions on the subject throughout both Canadian communions." This recommendation was one of four contained in a carefully worded statement issued, after a 21½ day *in camera* session.

During the 16 years since the Anglican Church issued an invitation to talk about unity, talks have largely been confined to small committees meeting two or three times a year and reporting to their respective Churches.

Recently, however, the *Canadian Churchman* (Anglican) and the *United Church Observer* have been exchanging editorial discussion on the subject.

The Rt. Rev. Angus J. MacQueen, moderator of the United Church of Canada's general council said the Anglican recommendation are "interesting and encouraging. They'll receive very serious consideration from the United Church."

The Rev. A. G. Baker, editor of the *Canadian Churchman*, told THE LIVING CHURCH that "there has been as yet no official overture to [the United Church] on this matter. An official invitation will probably be issued through the Missionary Society when an agreement has been reached that this is a desirable course to follow."

The forthright statement of the Canadian Anglicans said:

"The Committee on Reunion of The Anglican Church in Canada, in conference with the House of Bishops, wishes to make the following statements:

"(1) We are keenly aware of the difficulties and disappointments that have been encountered in the course of the conversations between the Anglican Church and The United Church of Canada. Having carefully considered the present stipulation in all its aspects, we record our continued conviction that the unity of the Church is the will of God and that, therefore, it is the bounden duty of all Christians to work unceasingly towards this end. We unanimously agree that we should continue conversations with The United Church in all sincerity and good faith.

"(2) We note that misunderstandings have arisen about the meaning of the phrase 'organic union' as the ultimate goal of these conversations. In our view 'organic unity' should not necessarily be interpreted as meaning organizational uniformity. Our prayer should be 'That all believers may be united in the way Christ wills and by the means He chooses.' It may well be that the union which finally emerges under the guidance of the Holy Spirit will be a unity in faith, order and sacramental communion, expressing itself in a diversity of polities, liturgies, and traditions.

"(3) We deeply regret the impression that appears to have been given to The United Church that we have not been serious in our efforts towards reunion. In our opinion this

impression results partly from the fact that in all conversations in which we engage with one other communion, it is necessary for us to bear in mind certain limits beyond which we cannot go without compromising our relations with other communions. The Anglican Church has historical roots in both the catholic and the protestant traditions. We cannot strengthen the ties on one side at the cost of breaking the bonds on the other. Moreover, our associations with the world-wide Anglican Communion are of the greatest importance to us and we hesitate to make commitments which might cause these relations to be severed. Finally, as long as these conversations are in progress we must continue to bring our full ministrations to our own people, in the recognition that the cause of reunion will be promoted by mutual respect for the integrity of both Churches and by strengthening the life of our communions that they may bring the full riches of our traditions and heritage into the Church that is to be. (Cr. Lambeth Report 1958, 1.25)

"(4) The Lambeth Conference of 1958, in the report of its Committee on Church Unity and the Church Universal, has created a new situation for Anglicans in connection with reunion conversations. Lambeth made certain recommendations which provide us with a clear guide for positive future action in our approaches to The United Church of Canada. Two plans for reunion in particular have been given full or qualified approval. The basic ideas and principles exemplified in these plans furnish us with a new basis on which renewed conversations might proceed with the reasonable assurance that such ideas and principles have the approval of the Lambeth Conference.

"(5) We believe that there is general ignorance of and indifference to the subject of reunion and that further progress will not be achieved until wide and intensive study of the question has been undertaken throughout the whole membership of both communions.

"(6) We recommend that:

"(a) The Anglican and United Churches together prepare a Study Guide on Reunion for use in both communions. The Study Guide should include the Ceylon Scheme and the North India Plan and perhaps other similar proposals, together with the relevant resolutions and passages from The Lambeth Report. It should also contain other study materials, such as a statement of the Anglican and United Church positions on the nature of the Church, its ministry and sacraments. We suggest that the use of this Study Guide be vigorously promoted throughout both communions in joint meetings organized in conferences, presbyteries, dioceses, deaneries and local congregations.

"(b) The Bishops of Bombay and Nagpur be invited to this country by the Anglican Church and representatives of the other communions involved be invited by the United Church to stimulate and lead discussions on the subject throughout both Canadian communions.

"(c) The fullest possible coöperation between the two communions be developed in our Theological Colleges, in programmes of social action and in other spheres where joint action is practicable.

"(d) A common League of Prayer for Church Unity be established in both communions to encourage regular prayer for unity and especially the daily use of a common prayer by the people of both communions."

## BRIEFS

**HE STAYS — THEY'RE GLAD:** An editorial from the Cincinnati (Ohio) *Enquirer*, concerning the Rev. Morris Arnold's recent decision to remain as rector of Cincinnati's Christ Church rather than be suffragan bishop of California [see page 7], says, "all Cincinnatians who know him, regardless of their religion, will be glad that Mr. Arnold is staying with us. And his example of personal devotion to the spiritual needs of his community should have a national impact."



**HOME AGAIN:** After four years of strife, agreement has been reached, in London, to establish the island of Cyprus as an independent republic. Archbishop Makarios, head of the Greek Orthodox Church in Cyprus who participated in the London talks, was to return to his home island as soon as legal formalities could be arranged to restore his rights of residency. He was exiled in 1956, on grounds that he sanctioned an anti-British violence campaign there.



**EVIDENCE OF NAMES NOT SIGNED:** RNS reports that the FBI has discovered evidence that anonymous campaign literature was distributed in the six-day "write-in" and gummed sticker campaign during Arkansas' congressional election last November, in which Dr. Dale Alford defeated Brooks Hays. Federal law requires that all material distributed in connection with a campaign for Congress must be signed with the name of the citizens or campaign organization responsible for it. Mr. Hays, a southern moderate leader, is president of the Southern Baptist Convention. Dr. Alford, a segregationist, is an Episcopalian. Both are Democrats. In a speech on the floor of the House of Representatives Dr. Alford said the Justice Department action was illegal, that "political superiors" of the FBI had ordered the probe, and that he would produce evidence that "subversive forces" are behind the whole drive for school integration and other "so-called civil rights programs" in the South. Mr. Hays has not commented.



**COOLED DISPUTE:** The Ramsey county (Minn.) welfare board has modified its ban on birth control information, apparently cooling but not ending a dispute over the matter. Main concession of the board was to allow social workers to refer relief clients to Ancker hospital, the city-county hospital, for such information.

The board recently decided to draft a formal statement forbidding social workers to volunteer facts on birth control and instructing them, if asked, to refer relief clients to their personal physicians or religious advisers. Airing of the situation brought protests from a number of groups, including religious organizations, the American Civil Liberties Union, and the Planned Parenthood Assn. [RNS]





RNS

If you had been there, you might have found that hope was greater than tragedy, and love stronger than pain.\*

**Y**ou are one of the chief priests of the Hebrews, at home resting during the heat of the day. Reports come to you, though, that the deed has been done. The man Jesus has been nailed to the Cross and is hanging there dying slowly. You lean back on your couch, sensing that now the worst is over, that the security of your position in society is once more assured, and the uneasiness of the past few days seems to be beginning to wear off.

Your mind turns to this Jesus of Nazareth, a dangerous fellow — in fact the most dangerous radical you have ever seen, a subversive, a threat to the government. Why, only a few days ago it looked

as though he were going to take the Holy City by storm. The common people actually thought he was the Messiah.

The common people — you are amused at how stupid they really are. Like sheep. They'll go wherever you push them. Well, push them you did, and they screamed and shouted until you got what you wanted. And it was right. You know the man is a fraud, or He would have done something, given a sign, anything, but nothing has happened. He is out there on the hill now, dying between two thieves, and it's all over. Just an episode

\*Picture is of a bas relief by the Italian Renaissance sculptor, Donatello.

in history, just another misguided and miserable failure.

You close your eyes in the satisfaction that society has been rid of a subversive element, that established religion has been purged of a new heresy. You muse to yourself, "Thank God I am not like other men, gullible, blasphemous, dreamers, rebels, failures — especially this Jesus of Nazareth. . . ."

Your name is Pontius Pilate. You didn't want to be Procurator of Judea. It was always a trouble spot, and now this has to happen when you're here. You don't understand these Jews and their strange

# WERE YOU

## What it might for f who witness

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religion. Why can't they keep their religion out of politics?

You don't like it. You think of him out there on the cross now. It is a bad way to die, and you sentenced him to it. What if he really *is* the Son of God, as the Jews said he claimed to be? You struggle against a sickening uneasiness that seems to crawl up your spine.

"But I did my best," you think. "I tried to get him to speak up in his own defense. I tried to reason with that mob. I wanted to release him, but that crowd might have started a full-scale rebellion. Law and order are more important than one man's life — that's the real sense of

justice. Keep the people happy and you'll get along better in life. Anyway, I washed my hands of the whole rotten business. I'm not to blame."

Still, you remember those eyes measuring you. You think again of the cross and his agony. You wonder why on earth the decision was left to you, and you begin to feel very sorry for yourself.

You are a soldier, one of several assigned to crucify three criminals. Executions are never a pleasant duty, but duty comes first. It doesn't matter whether they deserve to be hanging there in torture or not. You have your orders. You are used to obeying, not thinking. Let the higher-ups do the thinking. Let them decide what is right and what is wrong. It's their responsibility, not yours. You just do what you are told, and you have to admit it's a lot easier that way.

You join with some of the others in casting lots for Jesus' clothing. You don't know what you'd do with it if you won, but it helps kill time. That's the trouble with these crucifixions — they're so slow.

Look at that middle one up there. So calm right now. No fight. A little while ago when you nailed him on all he did was say something about forgiving you. Who wants his forgiveness? Look at him up there, the King of the Jews — "If you're King of the Jews, then save yourself." You wait for a retort. Nothing happens. He won't fight back.

Now one of the thieves starts in on him, and the other one tries to shut him up. You can't understand them, but as Jesus answers you see a wonderful expression come over the face of the second thief. Must be getting delirious.

About the sixth hour you are surprised that it is getting dark so early, and you hear rumblings in the sky. Suddenly Jesus cries out with a loud voice and dies. You notice your centurion seems to be somewhat dazed, and wanders off mumbling about the Son of God. The thief, the centurion — they're all getting soft. Let the women and children cry about it. He seems to appeal only to them, anyway.

You are an ordinary Jewish resident of Jerusalem. The Passover this year has been a fine religious festival so far. Something doing all the time. Never a dull moment. You are now on your way with friends to see the latest event, the crucifixion of this deluded prophet from Nazareth. You talk about him on the way, about the miracles they said he did. It seemed for a while that rumors were true. You might even have believed it yourself — that is, if you had ever really *seen* him heal somebody. After all, seeing is believing, and perhaps there will still be something to see.

As you climb the hill you see him there hanging on the cross between two others. Yes, he is still alive, and there's quite a crowd milling around. Seems like a few others are curious, too.

You find a place in the crowd of passers-by. Someone starts riding him about rebuilding the temple. Another voice challenges him to prove he is king of Israel by coming down from the cross. Someone shouts "Save the self," and others take up the cry, and you join in.

After a while this becomes dull. If only he would perform some sign. If only something would happen. You tell your friends that you are open-minded, you have nothing against him, you would believe if only he would do something spectacular to set matters straight once and for all. He's got to show you, you say, and it certainly doesn't look like he is able to. A good man, no doubt, but wrong.

Your name is John, and you are a young and devoted disciple of Jesus. Now you stand near the cross looking at your beloved Master suffering untold agony, and it is hard to keep back the tears. Such a hideous thing to do to the most wonderful Person on the face of the earth. And for no real reason! It seems to you as though the devil himself has taken charge of human affairs.

Only a short time ago things were so different. There were wisdom and humor and joy among the twelve. There was goodness in the world. And now where are they, these handpicked apostles? You see some afar off — standing, watching, hanging back in fear. Some are not there at all. They don't know where to turn. There is doubt and confusion. Peter, Simon Peter, the natural leader of the group is all broken up. Imagine *him* denying the Lord, not once, but three times! But you know he is paying for it in the anguish of his soul.

And who *is* here? Only His mother, faithful and unafraid to the very last. And His mother's sister, and Mary Magdalene, three women and a youth. Not much of a witness to the Son of God, is it?

Then Jesus at last sees your poor silent little group amidst the hateful, noisy throng, and He speaks to you, committing His mother to your care. Somehow, the sorrow and the confusion seem to be lifted from your soul with these words. You have something to do, someone to care for.

You stand there in silent contemplation of Jesus upon the cross. Strangely, your thoughts begin to turn from failure to sacrifice, from defeat to accomplishment, from shame to humility, from rejection to redemption.

As you turn to take Mary to your home, you don't understand His words or your thoughts. You don't know what is going to happen. But it seems as though you have caught just a tiny glimpse of a deep and abiding purpose behind it all. Perhaps you are just beginning to discover that faith is mightier than doubt, that hope is greater than tragedy, that love is stronger than pain.



# Are your religious communications privileged?

**If you seek  
pastoral guidance  
during  
a personal crisis,  
can your discussion  
become  
public information?**



Church Photo Contest

**by A. Robert Theibault**

*This article is from a paper prepared by Mr. Theibault covering the situation as of the end of 1958. At present, relevant legislation has just been passed in Tennessee and may be forthcoming in other states. A bill has been introduced in Congress to exempt clergy from being required by Federal courts to reveal confidences committed to them in their professional capacity. A similar bill would extend such exemption to clergymen in the courts of the District of Columbia.*

*Mr. Theibault, who is 36, and a Baptist, is engaged in the practice of patent law in Washington, D. C., and is a member of the bar of the U.S. Supreme Court.*

**T**he law has long recognized certain classes of communication as having a privilege, that is to say, a privilege from being disclosed in the public air of a courtroom against the will of the party having the privilege.

The public often hears the expression that neither a lawyer, a doctor, nor a clergyman can be compelled to testify, but it (the public) has the idea that there is some particular immunity given to the above enumerated classification of professional men. Such is not the case for the reason that the party who communi-

— Mr. Theibault's paper has been copyrighted, 1958, by Baptist Joint Committee on Public Affairs.

cated the information to the above enumerated class of professional people is the party with the privilege. In states which have adopted statutes on the subject of privileged communication, the doctor, lawyer, or clergyman cannot testify unless the privilege is waived by the communicant. You will see from this that a shield of protection has not been thrown around this classification of professional men, but rather their lips are sealed at the discretion of the people they serve.

This paper is primarily concerned with the privileged communication of a religious nature made by the communicant to a member of the clergy, whether he be called priest, minister, or rabbi.

In two relatively recent cases, clergymen were called upon to give testimony before courts of law. In one case the pastor refused to testify on the ground that such testimony would be a violation of a communication made to him in confidence in his capacity as a spiritual advisor. He was cited for contempt of court, fined and sentenced. In the other case the pastor did not stand on the refusal but acceded to the court's admonishment that he answer the question. In neither of these instances was there a privileged communication statute protecting religious communications.

In a review of 52 jurisdictions, including the states and territorial possessions, it has been found that 17 jurisdictions are without statute to protect religious privileged communications. The states not having statutory protection for religious communications are:

Alabama	Mississippi
Connecticut	New Hampshire
Delaware	North Carolina
District of Columbia*	Pennsylvania
Florida	Rhode Island
Illinois	South Carolina
Maine	Tennessee*
Massachusetts	Virginia
	Texas

The remainder of the states have adopted some form of statutory law to protect the public from having its statements made in confidence to the clergy being made public information.

In our modern society the question of how to protect the handling of domestic relations problems is becoming of ever increasing importance. Our divorce courts are being loaded to capacity. In a great number of instances, one of the marriage partners at least, if not both, seeks the aid, solace, or comfort and spiritual advice of the pastor of their church or priest of their parish, regardless of denomination. When one of the marriage partners is seeking spiritual advice, statements may be made by him or her which should not be made to anyone other than to his or her pastor, or their God. Such discussions should not be made the front page scandal of a newspaper. It is of prime importance that the public be free to

\*See note, column one.



seek spiritual countenance and advice on matters relating to its family and home life without the fear that, should the divorce case go to trial, the counsel for the other party could call the spiritual advisor and obtain damaging evidence or statements made to him by the other party in a confidential spiritual vein.

Some states, while recognizing that a statute was necessary, have passed inadequate legislation to protect their public.

A typical statute referred to herein by the writer as being inadequate, and incidentally which type of statute has been adopted by at least 50% of the states having statutes on this point of law, reads as follows:

"A priest or clergyman shall not, without the consent of the person making the confession, be examined as to any confession made to him in his professional capacity, in the course of discipline enjoined by the church to which he belongs." (Emphasis added)

The above-quoted statute imposes numerous restrictions. For example, it has to be a "confession"; it has to be "in the course of discipline enjoined by the Church"; and it has to be a "Church to which he belongs." There have been numerous cases which have held some spiritual communications not to be confessions and not to be within the discipline of a particular Church.

#### Why Are Some Statutes Inadequate?

The bulk of the statutes adopted by states to protect the privileged communication of a spiritual nature made to the clergy, being similar to the statute quoted hereinabove, have been in several instances narrowly construed by the courts of those states. For instance in *Kansas* a priest was held competent to testify concerning a conversation with a parishioner because the court held the conversation not to be a confession, (*In re Estate of Koellen*, 162 K. 395). The courts of *Kentucky*, in construing the privileged statute with respect to the clergy, held that statements to a clergyman are not privileged unless made to him in his professional character and in the course of discipline enjoined by the Church (*Johnson v. Comm.*, 310 Ky. 557). Under the *Missouri* statute, the court has held that in order to make statements to a minister of the gospel inadmissible, they must be made to him in his professional character and in the course of discipline enjoined by the rules of practice of the denomination (*State v. Morgan*, 95 S. W. 402; 196 Mo. 197).

In *New York State* an admission made to a clergyman may be received in evidence in a criminal case if not made to him in his professional character in the course of discipline enjoined by his Church (*People v. Gates*, 13 Wend. 311). In *Pennsylvania* testimony by a minister was admissible and was not regarded as a confidential communication where it re-

lated to conferences between the parties, requests by wife that he use his influence to get the husband to return, and various complaints by the wife about the husband going out with other women. The statements were not penitential in character

professional capacity and because enjoined by the rules of discipline or practice of such religious denomination (*Alford v. Johnson*, 103 Ark. 236). The *Arkansas* courts also held that the mere fact that a confession is made to a minister of the gospel and made to him to obtain his help or assistance is not sufficient to exclude the confession but it must be pursuant to a duty enjoined by the rules of practice of that particular Church (*Sherman v. State*, 170 Ark. 148).

#### Tabulation of States Having Statutes on Privileged Communication

Alabama	No statutes. No cases.
Alaska	58-6-5
Arizona	Sec. 12-2233
Arkansas	28-606
California	Sec. 1881
Colorado	153-1-7
Connecticut	No statutes. No cases.
Delaware	No statutes. No cases.
District of Columbia	No statutes. No D.C. case.*
Florida	No statutes. No cases.
Georgia	38 Ga. C.A. 419.1
Hawaii	T25 - H.R.L. 9840
Idaho	9-203
Illinois	No statutes. No cases.
Indiana	2 Id. A. St. 1714-(550)
Iowa	43 I.C.A. 622.10
Kansas	60 K.G.S. 2805
Kentucky	K.R.S. 421-210
Louisiana	R.S. 15-477
Maine	No statutes. No cases.
Maryland	Art. 35, Sec. 13
Massachusetts	No statutes. No cases.
Michigan	27-910
Minnesota	38 M.S.A. 595.02
Mississippi	No statutes. No cases.
Missouri	419.060
Montana	93-701-4
Nebraska	25 Neb. R.S. 1201
Nevada	N.R.S. 48.070
New Hampshire	No statutes. No cases.
New Jersey	T2A. 81-9
New Mexico	N.M.S. 20.1-12
New York	C.P.A. 351
North Carolina	No statutes. No cases.
North Dakota	31-0106
Ohio	2317.02
Oklahoma	O.S.A. 12-385
Oregon	44.040
Pennsylvania	No statutes. 1 orph. ct. case.
Rhode Island	No statutes. No cases.
South Carolina	No statutes. No decision.
South Dakota	36.0101
Tennessee	No statutes. No cases.*
Texas	No statutes. No cases.
Utah	78.24.8
Vermont	V. St. 1740
Virginia	No statutes. No cases.
Virgin Islands	T5 - 857
Washington	5.60.060
West Virginia	C50, Art. 6.10
Wisconsin	325.20
Wyoming	3-2602

Summing up: 52 Jurisdictions, 17 Jurisdictions without Statute, and 35 states with a statute.

\*See introductory note, page 14.

#### What Should a Statute Protect?

A statute being legislation enacted by representatives for protection of the public should protect the public. It should not purport to do this job and fall short because it is so indefinite or ambiguous as to defy an interpretation consonant with the protective policy of the law which created it.

The public needs a law which will protect:

(a) All confidential spiritual communications as well as confessions.

(b) The utterances of a member of the public seeking spiritual assistance from the clergy, regardless of whether the clergy consulted is of the same faith.

(c) A confidential disclosure whether or not the same is construed under some religious practices as being under the discipline of the Church.

(d) Confidential disclosures made in good faith to marriage counselors (court appointed or clinical psychologists) when the disclosure is made in an effort to effect a reconciliation, or assist the counselor in an understanding whereby a solution to a marital or juvenile problem could be advanced.

(e) Confidential communications soliciting spiritual solace, comfort, or assistance from clergy of any faith or religious practice whether the communicant is a member of the Church of, or same faith as, the clergy to which the communication is uttered.

#### A Suggested Model Statute

No man-made law assures justice under every situation. No law covers every situation but a good law covers most situations. The perfect law, like the perfect human being, is unattainable.

From a review of all of the states and territories having statutes protecting the public from having its clergy examined in court about statements made by the public to the clergy in a confidential, professional, and spiritual vein, only two states have adopted statutes which reasonably protect the rights of the public with respect to its right to counsel, solace and comfort of the clergy; these are Iowa and Minnesota:

Iowa

"No practicing attorney, counselor, physician, surgeon, or the stenographer or confidential clerk of any such person, who obtains such information by reason of his employment, minister of the gospel or priest of any denomination shall be allowed, in giving tes-

Continued on page 20



## The Offered Adventure

There are times when the parish church seems a pretty dull affair. Sometimes the state of the plumbing seems more important (or at least more pressing) than the state of the moral health of the parishioners. Sometimes the great proclamations of Christian love in the liturgy have a hollow ring, for the reality of division, irritation, and indifference seems almost to have sucked all love out of the parish.

Yet the parish church, its priest, and its most lonely back-pew layman have it always within their power to turn from the drab facade of a half-dead living and, in that turning, find themselves confronted with the reality of the most useful, perilous, and exciting adventure ever offered to man.

This great adventure is the Christian mission — the sending forth of the servants of the Lord to bear high the light of Christ in a world of terror and darkness.

We are all sent on that mission — “Go ye,” said our Lord, “and teach all nations.” Unless some real and meaningful part of us goes out to all the world, we stand convicted of disobedience to Christ.

We can all claim a sort of share in the great sending. Most Churchmen give a share of their offering to missionary work, or else contribute to a parish knowing that the vestry will assign a share of the total pledge income to missions. But this is too easy, too remote, too much a matter of bookkeeping. It is like the claim of a miserly worldling that, since some of his tax money goes to support social services, he has done his full duty to the poor.

The Churchman who lets his missionary work consist entirely of writing a check in the knowledge that somebody will give some part of it to the world mission cheats himself of a warm, personal, challenging share in a great adventure.

### PRAYER FOR LENT

May we find quietness  
This Lent.  
Mindful of forty days  
The Master spent  
In the deep silence  
Of the wilderness,  
May we be still, to hear his voice,  
To feel Him bless.  
In daily tasks our hands  
Must undertake,  
May we find quietness this Lent —  
For His dear sake.

ROBERTA NEWTON TAYLOR

We have to send our hearts with our money. We have to sense the reality of hungry children and faithless adults, of struggling clergy and brain-washed masses, or broken lives and the healing power of faith. We need, in short, some direct, person-to-person contact with the front lines of the missionary battle.

Such contact is readily obtainable, but it may take some ingenuity and effort. Individual Churchmen, or the parish as a whole, can learn much at first hand. National Council has produced a series of motion pictures of definite value which can serve as an introduction. Study outlines provided for Church schools each Lent contain some good and specific information.

From such starting points of missionary study, the individual or parish can move to more direct contact with a particular field. Any of the Church's missionary bishops will put interested parties into direct correspondence with men and women manning mission stations wherever we have work. Letters, photos, and local publications obtained from such correspondence can do much to bring the sense of personal contact between the missionary field and the parish.

The parish may also have travelers among its members — men and women whose work or study or pleasure leads them far and wide across the face of the earth. If such people are alerted to seek out the Church's workers wherever they travel, they can bring home first-hand reports of great value. Incidentally, the Overseas Mission Society (address, Mt. St. Alban, Washington, D.C.) is actively seeking to help such travelers serve not only as seekers of information but also as witnesses to the faith wherever they go.

The individual and the parish need not fear getting too narrow-minded if they concentrate attention on one or a few fields to the exclusion of others. Even St. Paul, though he felt himself called to be the apostle to the gentiles (to about 99.9% of the human race), could nonetheless concentrate his attention on a single town such as Corinth for months on end.

As a congregation comes to know about some tiny portion of the world mission (whether that portion be in the Liberian bush or an Okinawa leper colony, a city in Latin America or a village in the Philippine hills), the parish will find its sympathies enlisted and it will find itself impelled to direct acts of prayer and material help to the field — it will, in a true sense, be sending a part of its self into the great mission.

The parish can give more than prayer and more than money. It has a responsibility to give sons and daughters to the work. One of the most beautiful manifestations of the best of the Protestant tradition is the custom found in some congregations outside the Anglican fold to send their *own* people as their *own* missionaries.

The parish cannot, of course, conscript young people for this service. But the parish can see that its young people are brought up to know the value of missionary work. The parish can see that competent people with a will to serve are given the aid they need in securing professional training. The parish can assure its own missionaries of its continuing support for them in the field.

The suggestions in this editorial are not intended



to exhaust the subject. They are *some* things the parish can do, not *all* that it can do.

What is central to this argument is that every parish needs direct, person-to-person contact with some part of the Church's worldwide mission; that such contact is obtainable; and that in that contact lie great riches of usefulness, joy, excitement, and the sharing of the great adventure.

## The Church Is Catholic

Of all the blessings which God has given to our Episcopal Church, none is more clearly revealed by outward things than its Catholicity.

We have to look deeply into inner meanings to find the oneness and the holiness of the Church, but its catholic quality shines forth for all to see.

The Episcopal Church treasures the Scriptures

tested, preserved, acknowledged, and transmitted by the Catholic Church.

The Episcopal Church cherishes in form as well as in underlying reality the three-fold Catholic ministry.

The Episcopal Church is nurtured everlasting by the Catholic sacraments.

The Episcopal Church founds its faith upon the rock of the Catholic creeds.

The Episcopal Church seeks to found its life of corporate worship upon the great traditions of the Catholic worship as found in the various parts of Christendom.

There is no Catholic clergyman whose orders we do not recognize. There is no confirmed layman of any Catholic Church who is not, in our eyes, a member of the holy order of the laity. There is no baptized Christian who holds honestly to the historic Christian faith whom we cannot call our brother in the Lord.

These are, we think, the true hallmarks of Catholicity.

And for this great gift of Catholicity we give thanks to the God who blesses us far beyond our deserving.

## BOOKS

### Prose-Chorded Words

**MOMENT IN OSTIA.** By Sister M. Thérèse. Doubleday. \$3.

"Rare is the gifting," a title lifted out of context, fitly describes this poet. Writing from the summits of philosophy and contemplation, she "walks where clean lakes lie At the mind's center," aware that "where the everlasting cedars lift their heads and cry, Even metaphysics must go discolored and hooded." Crucifixion for the Christ-dedicated "Where creator and creation intersect At the cross-branched tree"; — "a tree stark-timbered as a tower, That waits new leafing and its newest flower," is triumphantly accepted. "There is no defense Against the weight of God — for love is everywhere."

A musician, she crashes prose-chorded words across a line without disturbing the essential rhythm: "In the sublime chironomy of toil — Hands execute the ineffable purposes —": "one existential moment, beautiful As a phrase of Mozart staffed on naked light."

She enjoys companionship with Aristotle, Plato, Augustine, and Aquinas but one surmises she delights in walking with St. Francis, she has such radiant love for all created things: for "each young daisy at the hedge — singing like a bride"; "iris chanting in your flesh, And lillies singing in the bone"; the chipmunk, "half Pavlova half quicksilver"; dogs that "might cradle a bird in their soft mouths And never break a feather." Birds fly everywhere, gulls, wrens, thrushes, "All the

larks of April singing together." "Even a hawk solemn and sinister Carries some wild flame in her breast."

Seven exquisite sonnets close the volume.

PORTIA MARTIN

### In Brief

**THE MEANING OF THE CROSS.** By Henry Sloane Coffin. With a new Preface by James T. Cleland. Scribners. Pp. 164. \$2.50. A "book of devotion" by a well known Presbyterian, the late Dr. Coffin. James T. Cleland in the new preface calls it "as exciting and satisfying as when it was first published in 1931."

**HOW TO READ THE BIBLE.** By Julian Price Love. Revised Edition. Macmillan. Pp. x, 189. \$3.95. Originally published 1940. Revised edition contains "new introductory chapter; complete revision of text in light of today's Biblical studies; expanded, up-to-date bibliography; Scripture references based on Revised Standard Version."

**A SECOND READER'S NOTEBOOK.** Compiled by Gerald Kennedy. Harpers. Pp. 362. \$4.95. Over 1,200 quotations, of varying lengths, arranged alphabetically under more than 400 topical headings. Wide range of selection. A follow-up of same compiler's *Reader's Notebook*, whose material one reviewer described as "sermon illustrations that do not sound as if they came out of a book." An hour's browsing through this second installment suggests that here is a valuable tool for those who have to write articles, prepare speeches, etc. Contains subject and author indexes.

Recent Morehouse-Gorham imports from England (A. R. Mowbray) include

material specifically designed for Lent, (*Forty Nights: Thoughts on the Anima Christi*, by Leslie Kingsbury — \$1.25; *Meditations for the Three Hours*, by J. E. W. Topley — 90 cents), as well as material of a more general nature (*Yes, God*, by Freda Collins — \$1.25; *Lord and Giver of Life*, *Meditations on the Holy Spirit*, [A Retreat for Private Use], by The Author of *The Way* — \$1.15; *The Meaning of Salvation*, by E. Kenneth Lee — \$1.25; and *God our Shepherd: A Study of the Twenty-Third Psalm*, by Philip Lloyd, Formerly Bishop of St. Albans — 90 cents). All paperbound, and all available from Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.

### Books Received

**ST. STEPHEN AND THE HELLENISTS IN THE PRIMITIVE CHURCH.** By Marcel Simon. Longmans. Pp. vii, 130. \$3.

**CONSUMMATUM EST.** Eschatology and Church in the Gospel of St. John. By Alf Corell. Macmillan. Pp. x, 240. \$5.

**THE RECOVERY OF UNITY.** A Theological Approach by E. L. Mascall. Longmans. Pp. xiii, 242. \$5.75.

**RISEN INDEED.** Studies in the Lord's Resurrection. By G. D. Yarnold. Oxford University Press. Pp. 134. \$2.25.

**A SUMMARY OF CHRISTIAN HISTORY.** By Robert A. Baker. Broadman Press. Pp. viii, 391. \$6.

**DID I SAY THAT?** By Leslie B. Flynn. Broadman Press. Pp. 129. \$3.

**ISLAND IN THE CITY.** The World of Spanish Harlem. By Dan Wakefield. Houghton Mifflin. Pp. 278. \$4.

**A GENUINELY HUMAN EXISTENCE.** Toward a Christian Psychology. By Stephen Neill. Doubleday. Pp. 312. \$4.50.

**MAKER OF HEAVEN AND EARTH.** A Study of the Christian Doctrine of Creation. By Langdon



Gilkey. Doubleday. Pp. 311. \$4.50. [Christian Faith Series.]

**GOD AND FREUD.** By Leonard Gross. David McKay. Pp. 215. \$3.95.

**THE MIND AND FAITH OF A. POWELL DAVIES.** Edited by William O. Douglas. Doubleday. Pp. 334. \$4.50.

**IT'S ALL IN THE FAMILY.** By Joseph R. Hestenes. Illustrated by Vergal Buescher. Augsburg Publishing House. Pp. 118. \$3.

**THE SACRED AND THE PROFANE.** The Nature of Religion. By Mircea Eliade. Translated from the French by Willard R. Trask. Harcourt, Brace. Pp. 256. \$4.50.

**AN INTRODUCTION TO THE THEOLOGY OF THE NEW TESTAMENT.** By Alan Richardson. Harpers. Pp. 423. \$5.

**SPIRITUAL HEALING.** An Objective Study of a Perennial Grace. By D. Caradog Jones. Longmans. Pp. xv, 144. \$2.75.

**WHAT IS THE TRINITY?** By Bernard Piault. Translated from the French by Rosemary Haughton. Hawthorn Books. Pp. 156. \$2.95. [Volume 17, Twentieth Century Encyclopedia of Catholicism.]

**THE GOD OF REASON.** By Régis Jolivet. Translated from the French by Dom Mark Pontifex. Hawthorn Books. Pp. 126. \$2.95. [Volume 15, Twentieth Century Encyclopedia of Catholicism.]

**THE ORIGINS OF MAN.** By Nicolas Corte. Translated from the French by Eric Earnshaw Smith. Hawthorn Books. Pp. 144. \$2.95. [Volume 29, Twentieth Century Encyclopedia of Catholicism.]

**I AND THOU.** By Martin Buber. Second Edition. With a postscript by the Author added. Translated by Ronald Gregory Smith. Scribners, 1958. Pp. xii, 137. \$1.75.

**MARTIN BUBER: TO HALLOW THIS LIFE.** An Anthology. Edited with an Introduction by Jacob Trapp. Harpers, 1958. Pp. xiv, 174. \$3.

**EDUCATION AND FREEDOM.** By H. C. Rickover, Vice Admiral, USN. Foreword by Edward R. Murrow. Preface by Charles Van Doren. Dutton. Pp. 256. \$3.50.

**NEW HORIZONS IN LATIN AMERICA.** By John J. Considine. Illustrated with Photographs. Dodd, Mead, 1958. Pp. xvi, 379. \$5.

**THE WORLD'S GREAT RELIGIONS.** By the Editorial Staff of Life. Simon and Schuster, 1958. Pp. 192. Many color illustrations. \$4.95. [Special edition for young readers of a work published earlier.]

**JOHN WESLEY AND THE [ROMAN] CATHOLIC CHURCH.** By John M. Todd. Macmillan, 1958. Pp. 195. \$3.

**WESTERN ASCETICISM.** Selected Translations with Introductions and Notes by Owen Chadwick. Westminster Press, 1958. Pp. 368. \$5. [Library of Christian Classics, Volume XII.]

**FIFTY ANIMAL STORIES OF SAINT FRANCIS** as told by his companions, transcribed from the early Franciscan chronicles by Raphael Brown, Franciscan Tertiary. Chicago 9, Ill.: Franciscan Herald Press. Pp. 96. Illustrations. \$2.95.

**THE HIDDEN FACE.** A Study of St. Therese of Lisieux. By Ida Friederike Gorres. Pantheon Books, Inc. Pp. 428. \$4.95.

**THE CHURCH INCARNATE.** The Sacred Function of Christian Architecture. By Rudolf Schwarz. Translated by Cynthia Harris. Regnery, 1958. Pp. 231. \$7.50.

**PATHWAYS OF LOVE.** By Victorino Osende, O.P. Translated by a Dominican Sister of the Perpetual Rosary, Milwaukee, Wisconsin. B. Herder, 1958. Pp. xx, 268. \$3.95.

**THE LIGHT OF THE WORLD.** Liturgical Meditations for the Weekdays and Sundays of the Ecclesiastical Year. I. — Advent and the Christmas Cycle. Translated by Edward Malone, OSB. Revised Edition. B. Herder, 1958. Pp. xv, 278. \$4.75.

**THROUGH TEMPTATION.** A Series of Messages Based on Genesis 3 and Matthew 4. By James H. Hanson. Augsburg. Pp. vi, 78. Paper, \$1.50.

# sorts and conditions

**AVARICE** is the sin of preoccupation with property. The word "avarice" suggests penny-pinching and miserliness. But in modern America there are many other ways of being preoccupied with wealth and possessions. In fact, large fortunes and successful businesses are more likely to be the result of heavy spending than of old-fashioned thrift.

"THE LOVE of money is the root of all evil," says I Timothy 6:10, adding that those who pursue it "have erred from the faith and pierced themselves through with many sorrows." In our civilization, the price tag seems to be the basic measure of the value of everything with the possible exception of hydrogen bombs and missiles.

**EVEN** in Church affairs, a meeting seems to arrive at its really important part when it begins to discuss money. And there is often more joy in the parish over the landing of one potential large contributor than over ninety and nine ordinary people.

**THE LENTEN** subject matter of this column has turned out, more or less by accident, to be the Seven Deadly Sins: Pride, lust, avarice, gluttony, envy, anger, and sloth. Moral theologians do not consider the word "deadly" the right term for these sins. They prefer the word "capital," as bringing out the idea that these are headings under which all sins, both little ones and big ones, may be classified.

**BUT "DEADLY"** is the name firmly attached to them in the handbooks of devotion and manuals of self-examination. They are deadly, in the first place, because they are so natural. Each of them springs from some entirely proper human instinct or right or desire.

**THEY ARE DEADLY** also because they are so insidious. If you indulge them a little, they are likely to gain the mastery over you. If you resolutely turn your back on the natural good of which they are a perversion, the result may be the building up of psychic pressures to the breaking point.

**THIS ANALYSIS** of sins according to their motivations leads straight to the conclusion (in the words of a Prayer Book collect) that "we have no power of ourselves to help ourselves." The only real antidote for each of the seven deadly sins is not the compulsive practice of its opposite virtue but the infu-

sion by God of Christian charity into our hearts.

**GAMBLING** — the risking of property upon some unpredictable turn of event — is primarily a vice of the rich and the very poor. To most of us in between people, such offerings upon the altar of chance are repugnant, not as a sacrilege against God's providence but as a sacrilege against property.

**CHRISTIANITY** teaches that every man is entitled not only to life, but to the material means of life — i.e., to property in some form and to some extent. One way of being avaricious is to want too much property, but there are many other ways. Whether little or much of material possessions is at stake, the real issue is whether that little or much outweighs the claims of God or our fellowmen upon our time, interest, attention, affection. It is the love of money that is the root of the trouble. And the answer to it is not to be found in an anxious concern about the right amount of money to love, but in a more lively love for God and man.

**THERE IS** a catalogue of seven "contrary virtues" to the seven deadly sins, the opposite of avarice being generosity. But when the moral theologians set about making a serious list of virtues, they ignore these opposites and tackle the subject from a different angle. The four cardinal virtues are justice, prudence, temperance, and fortitude, regarded not only by Christians but by Greek philosophers as the roots of right behavior. The three theological virtues are faith, hope, and charity.

**THESE THREE** are called "infused virtues" because they are not the result of moral striving but the gift of the Holy Ghost to our souls. They are "theological" because they are the product of a relationship with God.

**THE GOSPEL**, mediated to us in Scripture, in the Church's teaching, in prayer, and in sacrament, does not present a concept of righteousness that is the single opposite of our self-centered stumbling into moral thickets where we are "pierced through with many sorrows." It provides us with a different focus, a new principle of life.

**RIGHT LIVING** is not a matter of negatives, of "contraries" to specific sins. It is a matter of positive relationships, affirmative goals. Evil cannot exist except as a distorted form of something good, something having its true origin and purpose in God. Turning to Him and to His gifts of faith and hope and charity is the thing that restores our natural drives to their proper roles in His world. PETER DAY



# Rector's Wrath

(fiction)

by Bill Andrews

February 26, 1959. Vestry meeting tonight was entirely different from any meeting I've ever attended. The kind of thing I've expected to take up the whole evening occupied, in fact, only 25 minutes. This included approving the bills, dealing with maintenance problems, hearing progress reports on some improvements, and discussing the financial situation.

What made the difference was our new committee structure. When questions came up, vestrymen involved had quick and clear answers. When close decisions had to be made, we either had a committee's recommendations before us, or we would refer the question to the proper committee with instructions to bring such recommendations to the next meeting.

All the old, floundering process of bringing up a need, hearing random comments from individuals, and gradually trying to narrow thinking down to a few common points was gone.

Not only was the procedure swift, I'm sure it was sounder and less productive of friction. Every problem had been thought out and every proposal was presented by a vestryman who had participated in the thinking-out process.

But if the old stumbling blocks in the way of swift vestry action were eliminated, we found plenty of other things to occupy a full evening's meeting.

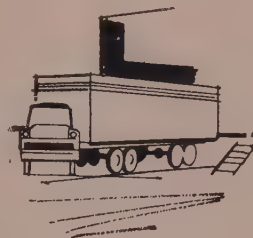
The new committee to visit newcomers to the community, the sick, and the families with men not active in the Church brought in a report which was at the same time very enthusiastic and sharply critical. The dozen members reported that they had made 50 calls in a two-week period. They actually got to talk to the people in 35 of the cases. Among the 20 newcomers they talked to, they found two Episcopalian families and two other families which expressed an interest in coming to St. Martha's. They had talks which they felt were friendly and useful with eight sick persons. The campaign to interest inactive men in Church families reached seven men. Four of them had other Church affiliations, two were belligerently anti-Church, and the other two expressed interest in becoming active worshippers at St. Martha's.

Harry Hunting, chairman of the committee, told us:

"I think this is the greatest thing this parish has ever undertaken. I think that this two weeks' work may bring a dozen people into our congregation. Yet I can speak for

the committee when I say we didn't know how to do the job properly, and we'll be a lot more effective as we get more experience. It's one thing to hear a man from the diocesan office tell you what to do, and something entirely different to find yourself in somebody's parlor, with the dog barking and a baby crying, trying to be friendly and cheerful and still answer tough questions. I've learned a lot from these weeks, and I'm grateful for the opportunity to do the work. I think all the men are.

"However, and I hope you'll take this in the spirit in which it's offered, Fr. Jones, I want to say that we're all agreed that the present parish list is in terrible state. We've rung doorbells and found that the families on the list never lived at that address. We've found other cases where the people on the



list had moved two years ago. Of the inactive men we called upon, four of them told us they had explained to you, Father, that they were still loyal to old church affiliations or had no interest in religion, yet the file card carried no indication of such a conversation with you.

"In two cases we asked about relatives listed as being in the family, and found that they had died — you buried one of them, Father. In one case (I got into this one myself and it was plenty embarrassing), there has been a divorce, but the card shows 'Mr. and Mrs.' When I suggested that the lady encourage her husband to come to church, she implied she had already told him to go to some place warmer.

"Another thing: our list of new families is incomplete and out of date. Bill Smith at the real estate board gave me a dozen names you don't have on the list. I got another six from Carter at the electric company. One of those, by the way, lives next door to the junior warden.

"Father, we've just got to sit down with you and hammer out a realistic, up-to-date parish and prospect list, and then we've got to work with you and your secretary to see that they are kept up-to-date."

Fr. Jones was very contrite. He explained that it was his fault that records weren't properly kept. He defended himself by pointing out that he was short-handed in the office, but he welcomed, he said, a chance to get the benefit of the ideas and work of the committee.

"I guess I'm not a good detail man," he said. "Maybe it's sinful sloth, but I find it a lot easier to get time to do other things than work on records. And I've had the calling to do myself so long that I depend a lot on my memory, forgetting that other people have to use the same lists."

The next point that provoked lengthy

discussion was the matter of daily Evensong. The group of us who are taking lay reader instruction (we're grown from four at the start to eight) are eager to practice what we are learning. We heard that St.-Mary's-by-the-Bay started daily Evensong in Lent with lay readers taking turns conducting the service. We wanted St. Martha's to do the same.

At first, Fr. Jones spoke rather generally about the problem, saying that he definitely favored such a program, but saying also that he thought we needed more thorough training before we launched into anything so ambitious and that the parish should be prepared for the innovation in advance.

A couple of men replied to his argument on specific points, and then I had my say:

"Father, let's be realistic. This isn't such a tough assignment. We're getting so we can find our lessons quickly and easily. We hardly ever get badly balled up on the order of service. We won't ever become really good lay readers until you give us some work to do. I move that we announce the program Sunday and start it on Monday evening."

I've seen Fr. Jones unhappy and worried and uncertain on lots of issues, but this was the first time I saw him really angry. "The motion is out of order," he snapped. McGee protested that we were the vestry and it was perfectly proper for us to make such a decision.

Fr. Jones was about to roar, I think, but he got hold of himself and apologized for his irritation. He said, very calmly and very determinedly:

"This has to be my decision, not the vestry's. You have responsibility and authority in matters of finance, administration, and physical plant. I welcome your taking on additional responsibilities in the matter of lay evangelism, and I welcome your criticism of my shortcomings.

"But the vestry has no authority over the conduct of the worship of the Church, and I can accept no motion dealing with that. I can and will listen to your comments and suggestions and criticisms as individuals, but decisions remain with the rector.

"As a man speaking to friends, not as a rector explaining to a vestry, here is why I refuse to let you start holding services. You are not yet well enough trained. I don't doubt you can put on a cassock and find your place in the Prayer Book, and handle all the rest of the mechanics of Evensong. But you gentlemen are not yet sufficiently grounded in the teaching of the Church or the content of the Bible for me to turn you loose in situations in which you will be, even if on a limited basis, leaders of worship. I want the program to start as much as you do, but I can't conscientiously go to the bishop and say, 'These men have earned the right to be licensed as lay readers.' I don't know how much longer it will take, but there are no short cuts. When I think you're ready, I'll ask the bishop to license you. When he does, and not one minute before, we'll start having you read the evening service daily."

And that was that.



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## Religious Communications

Continued from page 15

timony, to disclose any confidential communication properly entrusted to him in his professional capacity, and necessary and proper to enable him to discharge the functions of his office according to the usual course of practice or discipline. Such prohibition shall not apply to cases where the party in whose favor the same is made waives the rights conferred."

Minnesota

"(3) A clergyman or other minister of any religion shall not, without the consent of the party making the confession, be allowed to disclose a confession made to him in his professional character, in the course of discipline enjoined by the rules or practice of the religious body to which he belongs; nor shall a clergyman or other minister of any religion be examined as to any communication made to him by any person seeking religious or spiritual advice, and/or comfort or his advice given thereon in the course of his professional character, without the consent of such person."

The Iowa statute, in addition to including the special category of a practicing attorney, also includes the category of counselor, which the writer feels is a necessity in view of our modern day sociological development where clinical psychologists are often appointed by the courts to work out marital difficulties and to whom confidential utterances are made by both parties to the marriage, which utterances, if published, could wreck the entire concept and purpose for such counsel. It is noted that the Iowa statute is not limited to confessions, but also includes any confidential communication entrusted to one of the enumerated group in his professional capacity, and which statement would be necessary and proper to enable him to discharge the functions of his office according to the usual course of practice.

The Minnesota statute provides that no clergyman shall be examined as to any communication made to him by any person seeking religious or spiritual advice and/or comfort, or his advice given thereon in the course of his professional character. This Minnesota law is particularly important in that the person need not be a member of the congregation of the particular clergy since the statute provides communication made to him by any person seeking religious or spiritual advice.

This Minnesota statute is certainly a step in the right direction and, as well as the above-quoted Iowa law, it has had some very favorable judicial interpretations. It is certainly hoped that this paper will assist those charged with the preparation and drafting of a similar statute in states where there is presently no statutory protection, and that this paper will also point up to those states which have enacted statutes some of the more serious shortcomings of the presently existing statutes.

## LETTERS

Continued from page 3

missions these days. In fact, a year ago we wanted to make an offering to some worthwhile missionary project and had to hunt around to find something that was not "just another building." It is evidently because of "the policy of depersonalizing missionary giving." You say, "We need to disturb ourselves and our parishes by hearing at first hand the stories of poverty and struggle, danger and need, the opportunities of fields white with harvest and the peril of resurgent faiths and burgeoning materialism." A fine editorial Arlington, Va.

ISABEL H. KERR

I should like to make a suggestion: that each parish (or, more probably, group of parishes) be made responsible for the main support of some particular mission, with personal communication between members of the parish, or group, and missionaries.

Ithaca, N. Y. (Miss) MARGARET KEPHART

It is one of the finest of your editorials of all time. It would certainly seem to be possible to harmonize in some fashion the strong point which you have made by harmonizing the personalizing of the Church's missionary work with a plan which would assure the non-eloquent a fair share of the returns. What is needed is vision and enthusiasm, and this can come only from the people of our Church, fundamentally big-hearted.

As a member of the House of Deputies' Committee on Missions, I was shockingly surprised that we sat on our hands with only one small item of business to attend to while the calls for help from the mission field went largely unheeded, and the Convention as a whole passed by on the other side.

Was the other business as important as the subject you raise in your editorial? To use a Cincinnati phrase, I would say that 99.44% of it was not. (REV.) MORRIS F. ARNOLD Cincinnati, Ohio

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# PEOPLE and places

## Appointments Accepted

The Rev. Frederick A. Barnhill, formerly assistant at St. Paul's Church, Salem, Ore., is now curate of St. Paul's-in-the-Desert, Palm Springs, Calif.

The Rev. Bertram F. Bleil, formerly vicar at St. Andrew's Church, Ben Lomond, Calif., is now curate at St. Martin's-in-the-Fields, Canoga Park, Calif.

The Rev. Harry Burriss is now vicar of St. Bartholomew's Church, Swartz Creek, Mich., one of the four new missions welcomed into the diocese of Michigan at its February convention. The Rev. Mr. Burriss formerly served All Saints' Parish, Minot, N. D.

The Rev. Schuyler L. Clapp, Jr., formerly vicar of Christ Church, Gettysburg, S. D., is now curate at All Saints' Church, Detroit. Address: 19153 Washburn, Detroit 21.

The Rev. Glendon C. Coppick, formerly rector of the Church of the Good Shepherd, Dallas, Texas, is now rector of Trinity Church, Owensboro, Ky. Address: 1517 Dean Ave.

The Rev. Herman Alfonso Di Brandi, formerly chaplain at Southern Cross School, Porto Alegre, R.G.S., Brazil, is now rector of St. James' Church, Mount Airy, Md., and St. Paul's, Poplar Springs.

The Rev. James A. Doubleday, formerly rector of Grace Church, Kirkwood, Mo., is now assistant at Zion Church, Rome, N. Y., and vicar of a new mission in Lake Delta. Address: 140 W. Liberty St., Rome, N. Y.

The Rev. I. L. Fetterhoff, formerly rector of St. Barnabas' Church, Sykesville, Md., is now rector of St. George's Parish, Perryman, Md. Address: Box 22.

The Rev. Daniel H. Fox, of the diocese of Vermont, is now serving Christ Church, Eastport, Maine. He was formerly addressed in Lynne, N. H.

The Very Rev. Dr. Lloyd R. Gillmet, formerly rector of the Church of St. John the Evangelist, St. Paul, Minn., is now dean of St. Paul's Cathedral, Los Angeles. Address: 615 S. Figueroa St., Los Angeles 17.

Dean Gillmet has been a panelist for several years on American Religious Town Hall, a national television program. He has also written a number of magazine articles. In Minnesota he served as secretary and president of the standing committee of the diocese and as a deputy to General Convention.

The Rev. Samuel L. Hall, formerly curate at St. Edmund's Church, San Marino, Calif., is now vicar at St. Stephen's Church, La Habra, Calif. Address: 1852 Macy St., Whittier, Calif.

The Rev. Ralph Harper, formerly assistant at Holy Trinity Church, Philadelphia, is now rector of St. James' Parish, Monkton, Md.

The Rev. George F. Hartung, formerly in charge of St. Luke's Church, Seattle, Wash., is now curate at St. Augustine's-by-the-Sea, Santa Monica, Calif.

The Rev. Ronald D. Maitland, formerly acting chaplain for Episcopal students at Harvard and Radcliffe, is now chaplain.

The Rev. Edward R. McCracken, formerly assistant at All Saints' Church, Worcester, Mass., is now in charge of St. Paul's Church, Aurora, N. Y., serving Grace Church, Union Springs.

The Rev. James McLaren, formerly assistant at St. Christopher's Church, Detroit, will be vicar at St. John's Church, Holly, Mich.

The Rev. Marc A. Nocerino, formerly rector of Christ Church, La Plata, Md., and St. Paul's Chapel, Piney, is now rector of St. Stephen's Church, East Liverpool, Ohio. Address: 218 W. Fourth St.

The Rev. Richard C. Patton, formerly rector of St. John's Church, Congaree, S. C., and Zion Church, Eastover, is now in charge of Holy Cross Church, Aurora, N. C., and St. John's, Bonneton.

The Rev. Wesley Perschbacher, who formerly served St. Mary's Church, Cadillac, Mich., is now rector of St. Paul's Church, Bad Axe, Mich., in charge of churches at Harbor Beach and Port Austin.

The Rev. Frederick S. Resch, formerly rector of

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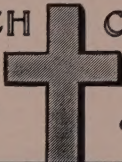
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St. John's Church, Moorhead, Minn., is now vicar of St. Andrew's-by-the-Sea, San Diego, Calif.

The Rev. Raymond K. Riebs, who formerly served in Rio de Janeiro, is now rector of the Church of St. Michael and All Angels, Studio City, Calif.

The Rev. John T. Townsend, who has been finishing work on a degree of doctor of theology in New Testament at Harvard Divinity School, is now vicar of St. Bartholomew's Church, Cranston, R. I., and the Church of the Holy Nativity, Johnston. Address: 49 Blaine St., Cranston 9.

The Rev. Joseph R. Walker, formerly rector of St. Luke's Church, Blackstone, Va., and Gibson Memorial Church, Crewe, is now supply rector for St. James' Church and Christ Chapel, Boydton, and St. Timothy's, Clarksville. Address: Boydton, Va.

## Ordinations

Priests

**Maryland** — By Bishop Powell: On January 24, the Rev. William L. Dols, Jr., assistant, St. Thomas', Garrison Forest; address: Owings Mills, Md. By Bishop Doll, Coadjutor: On January 17, the Rev. Robert A. Gourlay, assistant, Church of the Redeemer, Baltimore, and vicar, St. Paul's Chapel, Perry Hall.

**Massachusetts** — By Bishop Stokes: On December 27, the Rev. Richard F. Ebens, curate, Parish of St. John the Evangelist, Hingham.

**Michigan** — By Bishop Emrich: On January 17, the Rev. Louis Gillette, vicar, Church of the Nativity, Birmingham, Mich.

## Missionaries

The diocese of Newark's new mission at Wayne, N. J., St. Michael's, now has three representatives in the missionary district of Liberia. Mr. and Mrs. Walter Derbyshire sailed to Africa in January with their three children to serve as missionaries. Mr. Derbyshire will teach at St. John's Episcopal High School in Robertsport, a school that was established in 1953.

Mr. Sam Fiore, former Wayne warden, has been serving as district treasurer for Bishop Harris of Liberia since last spring.

The Overseas Department of the National Council announced movements of missionaries:

The Rev. Cecil R. Burton and Mrs. Burton, who recently transferred from the Church of England to the missionary reserve of the Episcopal Church, left for Costa Rica in January with their two children. They will be in San Jose temporarily.

The Rev. Peter R. Doyle, who formerly served in the diocese of Southwestern Virginia, left for Liberia with Mrs. Doyle early in February. This is their first term of missionary service. He has been assigned to the staff at Cuttington College and Divinity School.

Mr. and Mrs. Edward J. Englerth, Jr., also began their first term in Liberia, going there in January with their small daughter. Mr. Englerth will be on the staff of Cuttington College.

## Armed Forces

Chaplain John C. Ruback, formerly addressed at the Div. Chap. Office, 24th Inf. Div., APO 112, New York, may now be addressed: Office of the Chaplain, HQ, 21st Infantry, APO 29, New York.

Chaplain Russell T. Williams, who formerly served as curate at St. Stephen's Church, Wilkinsburg, Pa., may now be addressed at the 20th Engineer Battalion, Fort Devens, Mass.

## Living Church Correspondents

The Rev. Thomas Veitch is now correspondent for Scotland. Address: St. Paul's and St. George's Rectory, 53 Albany St., Edinburgh 1. He formerly did a Scottish commentary for the *British Weekly* and a column for a paper in the north of Scotland.

## Laymen

Mr. Wallis Goodman, of Columbia, S. C., has been named assistant manager of the **Kanuga Lake Conference Center** near Hendersonville, N. C. He has served on the staff for eight summers.

(Nine years ago the program at Kanuga drew about 600 campers and conference delegates to eight sessions. Last year Kanuga served more than twice that number, at 13 sessions.)

Mr. John N. Page was recently elected treas-

urer of the Newark diocesan council. Also in the diocese of Newark: Mr. Charles W. Kappes, Jr., chancellor, will have the assistance of two vice-chancellors, Mr. T. McCurdy Marsh and Mr. John S. Foster.

## Church Army

Mr. Henry P. Horn, of the Church of the Epiphany, Winchester, Mass., will be commissioned an officer in the Church Army on March 5. Mr. Horn completed his Church Army training and for the past year and a half has been engaged in effective work of trailer evangelism for the diocese of Chicago, according to Captain Robert C. Jones, national director.

## Other Changes

The Church of the Redeemer, Palisades Park, N. J., has merged with the congregation of St. James' Church, Ridgefield, N. J. The new group

# SCHOOLS

FOR GIRLS

## ST. AGNES SCHOOL

Episcopal school for girls. College prep. Boarding grades 5-12; day, kindergarten to college. 16 acre campus. Playing fields. Near Washington theatres, galleries. Student gov't emphasizes responsibility.

**ROBERTA V. MCBRIDE, Headmistress**  
 Alexandria, Virginia

## Bethany School for Girls

Under Sisters of the Transfiguration

Episcopal. Grades 1-9. A rating. Well qualified faculty. Classes limited to 20. Training in household duties. Physical education classes. Ample playground space. Board, room, tuition \$80 monthly. For folder and detailed information, write Sister Virginia, Bethany School, 499 Albion Ave., Glendale, Ohio.

## ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12 inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life.

For complete information and catalog address:  
**Box 56, Mendham, New Jersey**  
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## MARGARET HALL

Under the Sisters of St. Helena (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding.

**FOR CATALOGUE AND "AYE CRUX," ADDRESS:**  
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## Saint Mary's Hall

FARIBAULT, MINNESOTA

Episcopal Secondary Boarding School for Girls  
 Founded 1866 94th year  
 Here is an opportunity for a sound education with thorough preparation for college. Emphasis is placed on spiritual values. Social growth and physical development are important segments of the school life. Experienced faculty. Modern buildings.

**Martha L. Robbins, M.S., Headmistress**

## ST. MARY'S SCHOOL

Episcopal School for girls on the Hudson. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified Kent plan. Riding, music, art.

**Sister Superior, St. Mary's School**  
 Peekskill 9, New York



ill be known as St. James' Church and will worship at Ridgefield, with the Rev. Rudolph W. Cocher serving as vicar. The property in Palisades Park will be sold.

## Seminaries

Bishop Bloy of Los Angeles has been appointed to succeed Bishop Lichtenberger, Presiding Bishop, on the board of trustees of General Theological Seminary.

Bishop Bloy is also on the board of trustees of the Church Divinity School of the Pacific at Berkeley, Calif., and during the past year helped to develop in Los Angeles the first extension division of the CDSP for the training of older men for the ministry. Eight men are now taking initial studies for the priesthood there.

## Resignations

The Rev. Dr. David L. Soltau has resigned as vicar of St. Alban's Church, Yucaipa, Calif., and retired from the active ministry because of ill health.

## Marriages

The Rev. Scott Paradise, associate director of the Detroit Industrial Mission, and his bride, the former Mary Jeanne McKay, have returned from their honeymoon in Bermuda and are living in Detroit.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$110.00  
Receipts Nos. 1684-1691, Jan. 23-Feb. 10.....2,100.00  
\$2,210.00

# D E A T H S

*"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."*

The Rev. William James Loaring-Clark, rector emeritus of St. Luke's Church, Jackson, Tenn., died February 1 in Jackson, at the age of 89.

Dr. Loaring-Clark was a native of Birmingham, England. He was priested in the American Church in 1906, and served parishes in St. Louis and Memphis. From 1909 until 1922 he served as rector of St. Paul's, Chattanooga, Tenn., and then became traveling secretary for the National Council. In 1930 he went to St. Luke's, and served as rector until his retirement in 1954. He was a member of General Convention twice, and served as dean of the Memphis convocation.

Dr. Loaring-Clark leaves a daughter, Mrs. Ruth Mainord.

The Rev. Reginald Heber Scott, rector emeritus of the Church of the Transfiguration, Freeport, L. I., died February 12 in Mineola, L. I., at the age of 78.

Reginald Scott was born in Norwich, Ont., in 1880. He was ordained to the priesthood in 1904, served as assistant at St. James Church, Hartford, Conn., and as curate of Christ Church, Williamsburgh, Brooklyn, before going to Freeport. He was a former president of the Long Island clerical league.

Surviving are his wife, the former Amelia Taylor Doughty, two sons, Drs. William D. and John J. Scott, and six grandchildren.

The Rev. Dr. Leonard Wescott Smith Stryker, retired priest of the diocese of Ohio, died in Montville, N. J., on February 10, at the age of 89.

Dr. Stryker was a native of Whitemarsh, Pa. He was ordained to the priesthood in 1894, and served parishes in Annapolis, Md., Riverside and Passaic, N. J., Wheeling, W. Va., and La Grange, Ill. From 1918 until his retirement in 1941 he

served as rector of St. John's Church, Youngstown, Ohio. Since retiring he has served churches in Sebring, Venice, and Naples, Fla.

Surviving are his wife, Eleanor, a son, Perrin Stryker, a sister, Mrs. Hersey R. Stockman, and three grandchildren.

The Rev. Frederick Albert Ernest Warren, rector emeritus of St. Patrick's Parish, Washington, D. C., died in Arlington, Va., on January 30.

Mr. Warren was born in England in 1881. He was priested in America in 1911, and served parishes in Virginia, at Mecklenburg Co., South Richmond, Henrico Parish, Buena Vista, and Bristol. He was founder and rector of Christchurch School and Parish, Middlesex Co., from 1920 until 1924.

In 1931 he went to Washington, D. C., to be vicar of St. Patrick's and St. David's Chapels, and later served as rector of St. Patrick's, from 1946 until his retirement in 1949.

Surviving are his wife, the former Lelia Reynolds, a son, Francis C. Warren, a daughter, Mrs. Ruth G. Montavalan, and three grandchildren.

Julianna Castleberry Marshall, a charter member of St. Stephen's Church, Wakeney, Kan., died February 7, at the age of 85.

Mrs. Marshall was a member of a pioneer Pennsylvania family who homesteaded in Kansas in 1878. St. Stephen's, then called St. John's, was founded before the district of Salina was established.

She is survived by two daughters, Mrs. Cora Julia Walsh and Mrs. Claire Yoxall, and a grandson, James Yoxall.

Ethel McKeen Norwood, widow of the Rev. Robert Norwood, former rector of St. Bartholomew's, New York City, died February 10, in Brattleboro, Vt., at the age of 81.

Surviving are two daughters, Mrs. Malcolm McMaster and Mrs. James P. Ferguson, and four grandchildren.

# CLASSIFIED

advertising in **The Living Church** gets results.

## DIED

**HOSKING** — William, former priest and recent insurance executive, died suddenly at Howell, Mich., on January 17, age 51. Surviving are his wife, the former Helen L. Whitehouse, and other relatives.

## CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

## FOR PARENTS

**8 MISTAKES PARENTS MAKE.** Every parent should have this new book about child training. It is free; no obligation. Simply address: Parents Association, Dept. 1483; Pleasant Hill, Ohio.

## FOR SALE

**COLLECT CARDS.** Prayer Book Collects on 3 x 5 cards. Free samples. Write today. The Episcopal Church, Seaford, L. I., N. Y.

**PICTURES,** Crosses, Crucifixes, Medals, Pamphlets, inexpensive. Bazaars. St. Philip's Society, West Stockbridge, Mass.

## LINENS AND VESTMENTS

**ALTAR GUILDS:** Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**FAIR LINENS** — Imported, exquisitely hand embroidered, made to order to fit your altar, and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

## POSITIONS OFFERED

**MISSION STAFF NEEDED:** hospital, chapels, classes, community activities, etc. Six days (at least) a week; long hours (can be 24), varied duties, low salary. Priest for expanding field; nurse for hospital; office help also needed. Superintendent, San Juan Mission, Box 547, Farmington, New Mexico.

**EDUCATION DIRECTOR** for suburban New York (New Jersey) parish. Sunday School 200, work with adults and children, Churchmanship middle. Give full statement of education and experience. Reply Box G-230, The Living Church, Milwaukee 2, Wis.

**REGISTERED NURSE OR Licensed Practical Nurse** for small Episcopal Home for elderly Churchwomen near Cincinnati, under the direction of the Sisters of the Transfiguration. Write to the Mother Superior, 495 Albion Avenue, Glendale, Ohio, giving summary of experience, references and recent photograph.

**SINGLE PRIEST** under 35 needed for large Western New York Parish. Prayer Book Churchman. Please submit photo and give references. Reply G-223, The Living Church, Milwaukee 2, Wis.

**WANTED—PRIEST** for a team of three in large midwestern parish. Completely Anglican in theology and practice with Liturgical Movement emphasis. Share fully in celebrations, preaching, calling, education and pastoral work. Reply Box J-225, The Living Church, Milwaukee 2, Wis.

## POSITIONS WANTED

**EXPERIENCED TEACHER AND ORGANIST** (woman) wishes position on music faculty of School or College, or Church organ position. Communicant, music degree. Experience in United States and England. Highest references. Available September. Reply: Vanita Smith, St. Mary's School, Wantage, Berks, England.

**SEMI-RETIRED BUSINESS EXECUTIVE** — middle fifties, vestryman, lay reader etc., now operating Church Institution, considering change. Would like School work or could function as Diocesan Lay Executive. Reply Box G-233, The Living Church, Milwaukee 2, Wis.

**HAVE CAR,** will travel July or August. Mature Priest, excellent pulpit supply. Reply Box M-231, The Living Church, Milwaukee 2, Wis.

**CHOIRMASTER-ORGANIST** seeks full-time position. Available summer 1959; especially wishes position to expand musical activities. Master's degree; preference liturgically advanced parish. Reply Box P-232, The Living Church, Milwaukee 2, Wis.

**PRAYER BOOK CATHOLIC PRIEST,** in present parish 10 years, desires change. 40, two children. Midwest. Reply Box H-229, The Living Church, Milwaukee 2, Wis.

**SEMINAR GRADUATE** — Experience: Mission, office, youth work, retarded children. Prefer New York area, amenable to any other. Salary desired \$4,500 plus, and some expenses. Write: 170 East 3rd St., New York City 9.

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- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

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**THE LIVING CHURCH**



# GO TO CHURCH DURING LENT

## GLENDALE, CALIF.

**HOLY APOSTLES'** 1003 So. Verdugo Rd.  
Rev. Robert Spicer-Smith, r  
Sun: H Eu 8, 9:30 (2, 4S), 11 (1, 3, 5S); C by appt

## LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r  
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. John B. Midworth  
Sun 8, 9:15 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Robert G. Sharp, c;  
Rev. Ralph A. Harris, choirmaster  
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## LAKE WALES, FLA.

**GOOD SHEPHERD** 4th St. & Bullard Ave.  
Sun HC 8, Family Service 9:30, 1 S HC 11; others  
MP; HC Tues & HD 7; Thurs HC 10; C by appt

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Brunninga,  
Rev. George R. Taylor, Ass'ts; Rev. Warren I.  
Densmore, Headmaster & Director of Christian Ed.  
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,  
Ch S 9, EP 5:30; Weekdays: H Eu 7, 10; also  
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,  
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## NEW ORLEANS, LA.

**ST. ANNA'S** (Little Church Around the Corner)  
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

**ST. GEORGE'S** 4600 St. Charles Ave.  
Rev. Wm. P. Richardson, Jr., r  
Sun 7:30, 9:15, 11; Wed & HD 9:30

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.  
Spindler, M.A., S.T.B., c  
Sun 7:30, 9:15, 11 & Daily

**OLD ST. PAUL'S** Charles St. at Saratoga  
Rev. F. W. Kates, r; Rev. A. N. Redding, c  
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;  
Daily 12:20 to 12:50; HC Tues & Thurs 11 &  
12:20, HD 11, Wed 7:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Revs. S. Emerson, T. J. Hayden, R. T. Loring  
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat  
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,  
Rev. R. S. Hayden, canons  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

## NEWARK, N. J.

**GRACE** Broad and Walnut Sts.  
Rev. Herbert S. Brown, r; Rev. George H. Bowen  
Masses: Sun 7:30, 9:15, 11; Daily 7:30, Fri & HD  
also 9:30, Wed also 12:10; MP daily 7:10; EP  
daily 5:10; C Sat 11-12, 5-5:30, 7:30-8

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex  
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## GLEN COVE, L. I., N. Y.

**ST. PAUL'S** Rev. Lauriston Castleman, r  
Sun HC 8, MP 9:15 & 11; Wed & HD HC 10

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. & Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

**ST. IGNATIUS'** West End Ave. & 87th St.  
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;  
Wed 8 Ev & B; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,  
Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily  
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;  
Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesdays 12:30



## NEW YORK, N. Y. (Cont'd.)

**CHAPEL OF THE INTERSECTION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, & Rev. Wm. A. Wendt, p-in-a  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki,  
B.D., c  
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),  
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &  
3rd), MP (2nd & 4th)

## MUSKOGEE, OKLA.

**GRACE** Court Street at Sixth  
Rev. J. L. B. Williams, M.A., r  
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

## CHAMBERSBURG, PA.

**TRINITY**  
Sun: Low Mass 8, Sung Mass & Ser 9, MP & Ser 11,  
Low Mass 11 (1S); Weekday Masses: Mon, Tues,  
Fri 8; Wed 6:30; Thurs 10; Sat 9; C 1st Sat 4:30-5  
& by appt

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30,  
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

## CHARLESTON, S. C.

**ST. ANDREW'S** Magnolia Gardens Rd.  
Established in 1706  
Sun 8, 9:30, 11:15; HD 10

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1S  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## HAVANA CUBA

**HOLY TRINITY CATHEDRAL** 13 y 6, Vedado  
Rt. Rev. A. H. Blankingship, bishop; Very Rev.  
E. P. Wroth, dean; Ven. R. Gonzales, canon  
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.  
William H. Wagner, canon  
Sun 8:30, 10:45